

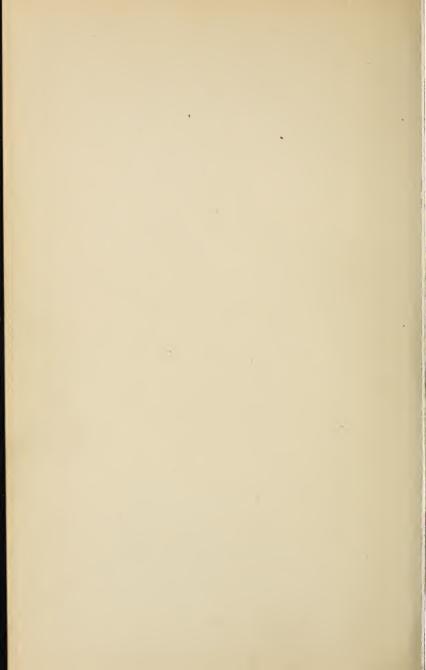


LIBRARY OF CONGRESS.

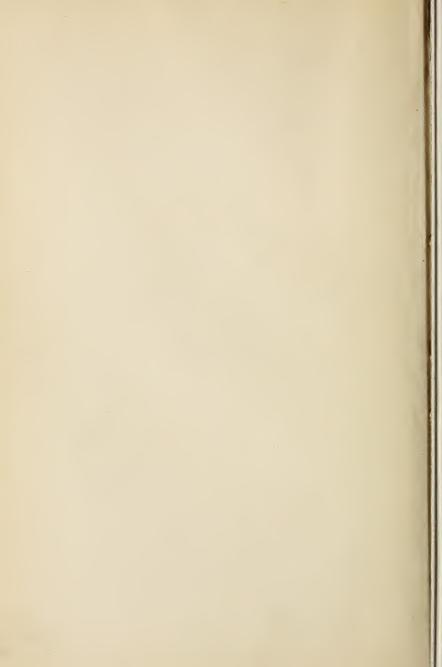
Chap. Copyright No. Shelf B65

UNITED STATES OF AMERICA.





THE MORNING WATCH.







REV. ANDREW MURRAY.

Frontispiece.

THE MORNING WATCH

OR

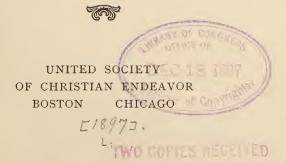
Thoughts for the Quiet Your

SELECTIONS FOR
EVERY DAY IN THE YEAR

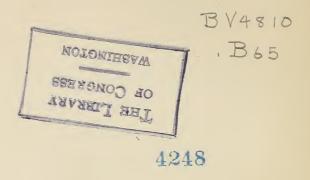
COMPILED AND ARRANGED

BELLE M. BRAIN

"Some suggestive word out of this book will fall upon a score of lives some morning, and will touch the key of each. Each will be better for it, but how differently! One will do better trading; another will do better teaching; another's household life will be pure and lofty."—Phillips Brooks.



61721032



Copyright, 1897

BY THE

UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Colonial Press:

Printed and Electrotyped by C. H. Simonds & Co. Boston, Mass., U.S.A.

TO THE MEMORY OF THE

Reb. Alexander Proudfit, D. D.,

MY BELOVED FRIEND AND PASTOR, WHOSE HEAVENLY
LIFE ON EARTH WAS AN INSPIRATION AND A BENEDICTION TO ALL WHO CAME WITHIN THE SPHERE
OF HIS HALLOWED INFLUENCE, THIS VOLUME IS AFFECTIONATELY DEDICATED.

Springfield, Ohio, Oct. 17, 1897.

BELLE M. BRAIN.

[&]quot;Wherever we saw him walking, we knew he was walking with God,"

[&]quot;He had all the qualities of a manly man, and these were crowned and beautified by a personal friendship with the man Christ Jesus."

[&]quot;A man full of faith and of the Holy Ghost."

[&]quot;His strength was as the strength of ten, because his heart was pure."

THE compiler desires to make grateful acknowledgment of the kindness and courtesy of the following authors and publishers in granting the use of valuable copyrighted material:—

The Baker and Taylor Company, The American Tract Society, Dr. J. R. Miller, Thomas Y. Crowell & Co., Peter Carter, Presbyterian Board of Publication and Sabbath School Work, Dr. F. E. Clark, Congregational Sunday School and Publishing Society, The Lothrop Publishing Company, Northfield Echoes, The Ladies' Home Journal, E. B. Treat & Co., The American Baptist Publication Society, The American Publishers' Corporation, and The Sunday School Times.

CONTENTS.

	PAGE
THE QUIET HOUR	xi
Begin with God — Horatius Bonar .	xii
Morning Consecration — Henry Vaughan	xiii
January with Andrew Murray	I
February with Francis E. Clark	33
MARCH WITH FRANCES RIDLEY HAVERGAL.	65
APRIL WITH CHARLES HADDON SPURGEON .	IOI
May with Frederick Brotherton Meyer	133
June with Adoniram Judson Gordon .	167
July with Nineteenth Century Servants	
of God	199
August with J. R. Miller	233
SEPTEMBER WITH DWIGHT L. MOODY	267
OCTOBER WITH HENRY DRUMMOND	299
NOVEMBER WITH OLD-TIME SAINTS	333
DECEMBER WITH THEODORE L. CUYLER .	365



LIST OF ILLUSTRATIONS.

1								PAGE
V	REV. ANDREW MY	URRAY	7			Fron	tisj	biece
V	REV. FRANCIS E.	CLAR	K					33
/	FRANCES RIDLEY							_
√	REV. C. H. SPUR	GEON	. ,					101
1	REV. F. B. MEYE	R						I 3.3
	Rev. A. J. Gordo							
V	REV. ALEXANDER	Prou	DFIT					199
1	Rev. J. R. MILLE	R						233
	DWIGHT L. MOOD	Y						267
\checkmark	HENRY DRUMMON	D		•				299
√	WILLIAM CAREY							333
V	REV. T. L. CUYLI	ER	0	0	•			365



THE QUIET HOUR.

Our Master's Invitation. — "Come ye yourselves apart."

Our Master's Command.— "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

Our Master's Example.— "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Our Master's Promises. — "Lo, I am with you alway." "And thy Father which seeth in secret shall reward thee openly."

The Servant's Response. — "O God, thou art my God; early will I seek thee; my soul thirsteth for thee." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

BEGIN WITH GOD.

Begin the day with God!

He is thy sun and day;

His is the radiance of thy dawn;

To him address thy lay.

Sing a new song at morn!
Join the glad woods and hills;
Join the fresh winds and seas and plains,
Join the bright flowers and rills.

Sing thy first song to God! Not to thy fellow man; Not to the creatures of his hand, But to the Glorious One.

Take thy first walk with God!
Let him go forth with thee;
By stream, or sea, or mountain-path,
Seek still his company.

Let thy first transaction be With God himself above. So shall thy business prosper well, And all the day be love.

HORATIUS BONAR.

MORNING CONSECRATION.

When first thine eies unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers do to the sun.
Give him thy first thoughts, then; so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up. Prayer should
Dawn with the day. There are set awful hours
'Twixt Heaven and us. The manna was not good
After sunrising; far day sullies flowres.
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when this world's is shut.

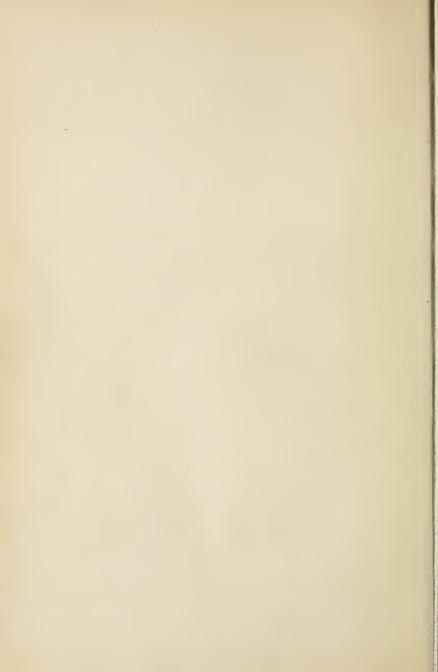
Walk with thy fellow creatures: note the hush
And whisperings amongst them. Not a spring
Or leafe but hath his morning hymn. Each bush
And oak doth know I Am. Canst thou not sing?
O leave thy cares and follies! Go this way,
And thou art sure to prosper all the day.

Serve God before the world; let him not go Until thou hast a blessing; then resigne The whole unto him; and remember who Prevailed by wrestling ere the sun did shine. Pour oyle upon the stones; weep for thy sin; Then journey on and have an eie to heaven.

Mornings are mysteries; the first world's youth,
Man's resurrection, and the future's bud
Shrowd in their births: the crown of life, light, truth,
Is stiled their starre, the store, the hidden food.
Three blessings wait upon them, one of wnich
Should move: they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep thou thy temper; mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may.
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

HENRY VAUGHAN (1621-1695).



JANUARY WITH ANDREW MURRAY.



WE would see Jesus. — JOHN 12:21. The spirit . . . shall take of mine, and shall show it unto you. — JOHN 16:15.

A New Year's Message.

IN the first week of last year, I received from my beloved colleague as a New Year's text, with the wish that it might be my experience, the words: "Jesus taketh with him Peter and James and John, and bringeth them into a high mountain, apart by themselves, and he was transfigured before them." I pass the words on to my readers. May the blessed Master take us with himself into the high mountain, new Mount Sion, where he sits as Priest-King upon the throne in power, each of us apart by himself, and prepare us for the blessed vision of seeing him transfigured before us. He will then be to us the same Iesus we know now. And yet not the same, but his whole being bright with the glory and the power of the heavenly life he holds for us, and waits to impart day by day to them that forsake all to follow him.

In humble trust and prayer that it may be so, I recommend all my readers to his blessed teaching and guidance. — "THE HOLIEST OF ALL."

"Precious, gentle, holy Jesus,
Blessed Bridegroom of my heart,
In thy secret, inner chamber,
Thou will show me what thou art."

JANUARY 2. Murray.

AND this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. — JOHN 17:3.

Knowing Jesus.

OUR one need is, to know Jesus better. The knowledge of the heavenly character of Christ's person and work is what alone can make heavenly Christians, who, amid all the difficulties and temptations of life on earth, can live as those whom the superior power of the upper world has possessed, and in whom it can always give the victory. . . . Let us not be so selfish and mean as to be content with the hope that Jesus saves us, while we are careless of having intimate personal acquaintance with him. . . . Let us seek to know aright this blessed Son whom the Father has given us. Let us turn away from earth, let us gaze and meditate and worship, until he who is the outshining of the divine glory shines into our very heart. . . . O, let it be the great work of your life and the great longing of your heart to know Jesus; as a humble, meek disciple to bow at his feet and let him teach you of God and eternal life. Yes, even now, let us bow before him in the fourfold glory in which the Word has set him before us. He is the heir of all that God has. He is its creator. He is the upholder, too. He is the outshining of God's glory, and the perfect image of his substance. O my Saviour, anything to know thee better, and in thee to have my God speak to me! — "THE HOLIEST OF ALL."

WHEN thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret. — MATT. 6:6.

Alone with God.

THE first thing that the Lord teaches his disciples is, that they must have a secret place for prayer; every one must have some solitary spot where he can be alone with his God. . . . He wants each one to choose for himself the fixed spot where he can daily meet him. That inner chamber, that solitary spot, is Jesus' school-That spot may be anywhere; that spot may change from day to day, if we have to change our abode; but that secret place there must be, with the quiet time in which the pupil places himself in the Master's presence, to be by him prepared to worship the Father. . . . To the man who withdraws himself from all that is of the world and man, and prepares to wait upon God alone, the Father will reveal himself. As he forsakes and gives up and shuts out the world, and surrenders himself to be led into the secret of God's presence, the light of the Father's love will rise upon him. . . . When you go to private prayer, your first thought must be, "The Father is in secret, the Father waits me there.". . . Just place yourself before him, and look up into his face; think of his wonderful, tender, pitying love. . . . O do what Jesus says: just shut the door and pray to thy Father, which is in secret. Is it not wonderful to be able to go alone with God, with the infinite God? And then to look up and say, "My Father!" — "WITH CHRIST IN THE SCHOOL OF PRAYER."

BE silent to the Lord, and wait patiently for him. — Ps. 37:7 (margin).

Stillness of Soul.

I T is a soul silent unto God that is the best preparation for knowing Jesus, and for holding fast the blessings he bestows. It is when the soul is hushed in silent awe and worship before the holy Presence that reveals itself within, that the still small voice of the blessed Spirit will be heard. . . . How slow many are to learn that quietness is blessedness, that quietness is strength, that quietness is the source of the highest activity—the secret of all true abiding in Christ!... Blessed is the man who learns the lesson of stillness, and fully accepts God's word, "In quietness and confidence shall be your strength." Each time he listens to the word of the Father, or asks the Father to listen to his words, he dares not begin his Bible-reading or prayer without first pausing and waiting, until the soul be hushed in the presence of the eternal Majesty. . . . He is still, and waits in holy silence, till all is calm and ready to receive the revelation of the divine will and presence. His reading and prayer then indeed become a waiting on God with ear and heart opened and purged to receive fully only what he says.

"Abide in Christ!" Let no one think that he can do this if he has not daily his quiet time, his seasons of meditation and waiting on God. . . . May each one of us learn every day to say, "Truly my soul is silent unto God."—"ABIDE

IN CHRIST."

BEHOLD, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — REV. 3: 20.

Fellowship with Jesus.

O let me try and impress this upon you: God has given you a loving, living Saviour, and how can he bless you, if you do not meet him? The joy of friendship is found in intercourse; and Jesus asks for this every day, that he may have time to influence me, to tell me of himself, to teach me, to breathe his spirit into me, to give me new life and joy and strength. And remember, intercourse with Jesus does not mean half an hour or an hour in the closet. A man may study his Bible or his commentary carefully; he may look up all the parallel passages in the chapter; and when he comes out of his closet he may be able to tell you all about it, and yet he has never met Jesus that morning at all. You have prayed for five or ten minutes, and you have never met Jesus. And so we must remember that, though the Bible is most precious, and the reading of it most blessed and needful, yet prayer and Biblereading are not fellowship with Jesus. What we need every morning is to meet Jesus, and to say, "Lord, here is the day again . . . do thou come and feed me this morning with thyself and speak to my soul." Wait in his presence, however cold and faithless you may feel. - "JESUS HIMSELF."

JANUARY 6. Murray.

Not forsaking the assembling of ourselves together, as the manner of some is. — HEB. 10: 25.

The Importance of Public Worship.

THE assembling of God's saints has its ground in a divine appointment, as well as in the very nature of things; all who have entered into the holiest to meet their God must turn to the meeting of his people. Among the Hebrews it was already the custom with some to forsake the assembling together; it was one of the dangerous symptoms of backsliding. They are reminded, not only of the personal duty of each to be faithful, but also to care for others. and to exhort one another. For exercising and strengthening of faith and hope and love, for the full development of the life in the holiest of all, for the helping and comforting of all who are feeble, for the cultivation and the fellowship of the Spirit and the Word, the assembling of ourselves together has unspeakable value. . . . Meeting God is a thing of infinite blessedness and peace and power. Meeting our fellow men is often accompanied with so much of distraction and failure that some have thought it better indeed to forsake the assembling together. . . . Listen to the exhortation, "NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER." . . . God is willing so to bless the fellowship of his redeemed that the assembly shall be crowned with a fuller sense of his love and presence than can ever be found in solitary approach to him. -"THE HOLIEST OF ALL."

Lo, I am with you alway, even unto the end of the world. — MATT. 28:20.

The Presence of the Lord Jesus.

I /HEN he was upon earth, he was present / in bodily form with his disciples. They walked about together all day, and at night they went into the same house, and sometimes slept together and ate and drank together. They were continually together. It was the presence of Jesus that was the training-school of his disciples. They were bound to him by that wonderful intercourse of love during three long years, and in that intercourse they learned to know Christ, and Christ instructed and corrected them, and prepared them for what they were afterward to receive. And now, when he is going away, he says to them: "Lo, behold, I am with you alway all the days — even unto the end of the world."

What a promise! And just as really as Christ was with Peter in the boat, just as Christ sat with John at the table, as really can I have Christ with me. And more really, for they had their Christ in the body, and he was to them a man, an individual separate from them; but I may have the glorified Christ in the power of the throne of God, the omnipotent Christ, the omnipresent

Christ. — " JESUS HIMSELF."

I THE Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. — ISA. 27: 3.

Abiding in Christ Every Moment.

Is a life of unbroken fellowship with the Son of God attainable in this earthly life? Truly not if the abiding is to be done in our strength. But if the Lord himself will keep the soul night and day, yea, will watch and water it every moment, then surely the uninterrupted communion with Jesus becomes a blessed possibility to those who can trust God to mean and do what he says. . . . It is said that our limited powers prevent our being occupied with two things at the same moment. God's providence places many Christians in business, where, for hours at a time, the closest attention is required to the work they have to do. How can such a man, it is asked, with his whole mind in his work, be at the same time occupied with Christ, and keeping up fellowship with him? . . . Think of a father separated for a time from home that he may secure for his loved ones what they need. He loves his wife and children, and longs to return to them. There may be hours of intense occupation, when he has not a moment to think of them, and yet his love is as real and as deep as when he can call up their images. . . . So everlasting Love may take and keep possession of our spirits, that we shall never for a moment lose the secret consciousness, We are in Christ, kept in him by his almighty power. — "ABIDE IN CHRIST."

AND the people shall go out and gather the portion of a day in his day. — EXOD. 16: 4 (margin). Sufficient unto the day is the evil thereof. — MATT. 6:34.

Day by Day.

A DOCTOR was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It was the same lesson God had recorded for his people of all ages, long before: The day's portion in its day.

If time had been given to man in the form of one long, unbroken day, it would have exhausted and overwhelmed him. Broken small, and divided into fragments, he can bear it; only the care and the work of each day have to be undertaken. He has only to be faithful for one short day, and

long years take care of themselves.

The day's portion for its day was given to Israel in the morning very early. . . . This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. . . . It is only when the believer in the morning secures his quiet time in secret to renew loving fellowship with his Saviour, that the abiding can be kept up all day. . . . Christ is his manna: he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go forth in the assurance that the day will be one of blessing and of growth. — "ABIDE IN CHRIST."

JANUARY 10. Murray.

To-DAY, if ye shall hear his voice, harden not your hearts. — HEB. 3:7, 8.

To-day.

CATAN'S word is ever "To-morrow"; man's favorite word, too, is "To-morrow." Even with the child of God the word of unbelief is too often "To-morrow"; God's demand is too great for to-day, God's promise too high; we hope it will come easier later on. The Holy Ghost SAITH, TO-DAY . . . TO-DAY! it is a word of wonderful promise. It tells that, to-day, this very moment, the wondrous love of God is for thee -it is even now waiting to be poured into thy heart; that to-day all that Christ has done . . . and is able to do within thee — this very day, it is within thy reach. . . . To-day the Holy Ghost is within thee, sufficient for every need, equal to every emergency. . . . To-DAY! it is a word of earnest warning. . . . The believer who answers the "To-day" of the Holy Ghost with the "To-morrow" of some more convenient season, knows not how he is hardening his heart; the delay, instead of making the surrender and obedience and faith easy, makes it more difficult. It closes the heart for to-day against the Comforter, and cuts off all hope and power of growth. When you hear his voice, open the heart in great tenderness to listen and obey. . . . Just yesterday I heard a servant of God testify that at his conversion he was told to say, "I am going to do the will of God to-day, without thinking of tomorrow;" and he had found the unspeakable blessing of it. — "The Holiest of All."

AND Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness. — LUKE 4: I. Be filled with the Spirit. — EPH. 5: 18. For as many as are led by the Spirit of God, they are the sons of God. — ROM. 8: 14.

Led by the Spirit.

VEN as Jesus was filled with the Spirit, and then led by the Spirit, so must we also be filled with the Spirit and be led by the Spirit. . . . Men have had mistaken thoughts about being filled with the Spirit. It was thought to be the privilege of a few, and not the calling and duty of every child of God. It was not sufficiently realized that "Be ye filled with the Spirit" is a command to every Christian. . . . Nothing less than the fulness of the Spirit is absolutely necessary to truly Christian, Christ-like life. . . . The way to arrive at it is very simple. It is Jesus who baptizes with the Spirit: he who comes to him desiring it will get it. All that he requires of us is the surrender of faith to receive what he gives. . . . Remember that the fulness of the Spirit is yours in Jesus, a real gift, even when there is not such feeling as you could wish. Seek fellowship with God's children, who will plead with thee for the baptism of the Spirit; the disciples received the Spirit, not singly, but when they were with one accord in one place. Band thyself with God's children around thee to work for souls; the Spirit is the power from on high to fit for that work. — "LIKE CHRIST."

IF ye then, being evil, know how to give good gifts unto your children, how much more shall the heavenly Father give the Holy Spirit to them that ask Him? — LUKE II: 13.

The Gift of the Holy Spirit.

MY Father, I come to thee with this prayer; there is nothing I would desire so much as to be filled with the Holy Spirit. The blessings he brings are so unspeakable and just what I need. He sheds abroad thy love in the heart, and fills it with thyself. I long for this. He breathes the mind and life of Christ in me, so that I live as he did, in and for the Father's love. I long for this. He endues with power from on high for all my walk and work. I long for this. O Father, I beseech thee, give me this day the fulness of thy Spirit.

Father, I ask this, resting on the words of my Lord: "How MUCH MORE THE HOLY SPIRIT." I do believe that thou hearest my prayer; I receive now what I ask; Father, I claim and take it, the fulness of thy Spirit as mine. I receive the gift this day again as a faith gift; in faith I reckon my Father works through the Spirit all he has promised. The Father delights to breathe his Spirit into his waiting child as he tarries in fellowship with himself. The gift above all gifts which thou wouldst bestow in answer to prayer is the Holy Spirit. Amen. — "WITH CHRIST IN

THE SCHOOL OF PRAYER."

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. — Matt. 4:4.

The Word of God.

THE Lord Jesus was himself the living Word. He had the Spirit without measure. If ever any one, he could have done without the written word. And yet we see that it was everything to him. He had his whole mind and heart so filled with it, that the Holy Spirit could at each moment find within him, all ready for use, the right word to suggest just as he needed it.

Child of God, would you become a man of God, strong in faith, full of blessing, rich in fruit to the glory of God, be full of the Word of God. Like Christ, make the Word your bread. Let it dwell richly in you. Have your heart full of it. Feed on it. Believe it. Obey it. Take it day by day as the word that proceedeth, not has proceeded, out of the mouth of God, who in it holds living fellowship with his children, and speaks to them in living power. Take your thoughts of God's will, and God's work, and God's purpose with you and with the world, not from the church, not from the Christians around you, but from the Word taught you by the Father, and like Christ you will be able to fulfil all that is written in the Scripture concerning you. — "LIKE CHRIST."

THE seed is the word of God. — LUKE 8:11.

The Divine Seed.

THE Word of God is the seed of the divine life. We know what seed is. It is that wonderful organism in which the life, the invisible essence of a tree or plant, is so concentrated and embodied that it can be taken away and made available to impart the life of the tree elsewhere. This use may be twofold. As fruit we eat it, for instance, in the corn that gives us bread; and the life of the plant becomes our nourishment and our life. Or we sow it, and the life of the plant reproduces and multiplies itself. In both aspects the Word of God is seed. . . . The life, the thoughts, the sentiments, the power, of God are embodied in his words. And it is only through his Word that the life of God can really enter into us. His Word is the seed of the heavenly life. As the bread of life we eat it, we feed upon it. In eating our daily bread the body takes in the nourishment which visible nature, the sun and the earth, prepared for us in the seed-corn. It becomes part of ourselves, it is our life.

Or we use the seed to plant. The words of God are sown in our heart. They have a divine power of reproduction and multiplication. The very life that is in them, the divine thought or disposition or power that each of them contains, takes root in the believing heart and grows up; and the very thing of which the Word was the expression, is produced within us. — "LIKE CHRIST."

AND in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. — MARK 1:35.

Christ Our Example in Prayer.

Y Saviour could not maintain the heavenly life in his soul without continually separating himself from man, and communing with his Father. With the heavenly life in me, it is no otherwise; it has the same need of entire separation from man, not only of single moments, but of time enough for intercourse with the Fountain of life. . . . O my brother, if thou and I would be like Jesus, we must especially contemplate Jesus praying alone in the wilderness. There is the secret of his wonderful life. What he did and spoke to man, was first spoken and lived through with the Father. In communion with him the anointing of the Holy Spirit was each day renewed. He who would be like him in his walk and conversation, must simply begin here, that he follow Jesus into solitude. Even though it cost the sacrifice of night rest, of business, of intercourse with friends, the time must be found to be alone with the Father. Besides the ordinary hour of prayer, he will at times feel irresistibly drawn to enter the holy place, and not come thence until it has been anew revealed to him that God is his portion. In his secret chamber, with closed door, or in the solitude of the wilderness, God must be found every day, and our fellowship with him renewed. Christlike praying in secret will be the secret of Christlike living in public. — "LIKE CHRIST."

SEEK ye first the kingdom of God, and his righteousness: and all these things shall be added unto you. — MATT. 6:33.

The Model Prayer.

UR heavenly Teacher has given us a form of prayer so simple that even the child can lisp it, so divinely rich that it comprehends all that God can give.

"Our Father which art in heaven." Remember that none of the saints in Scripture had ever

ventured to address God as their Father.

Thy name, thy kingdom, thy will. While we ordinarily bring first our own needs to God in prayer, and then think of what belongs to God and his interests, the Master reverses the order. The lesson is of more importance than we think. In true worship the Father must be first, must be all. The Father is a King and has a kingdom. The son and heir of a king has no higher ambition than the glory of his father's kingdom. . . . Give us, forgive us, lead us, deliver us. Our daily bread, the pardon of our sins, our being kept from all sin and the power of the evil one, — in these three petitions all our personal need is comprehended. . . . When the child has yielded himself to the Father in the care for his name, his kingdom, and his will, he has full liberty to ask for his daily bread. Consecration to God gives wonderful liberty in prayer for temporal things. . . . Let us beware of the prayer for forgiveness becoming a formality; only what is really confessed is forgiven. — "WITH CHRIST IN THE SCHOOL OF PRAYER."

What wilt thou that I shall do unto thee?—Luke 18:41.

Definite Prayer.

DEFINITE prayer teaches us to know our own needs better. . . . It helps us to wait for the special answer, and to mark it when it comes. And yet, how much of our prayer is vague and pointless! Some cry for mercy, but take not the trouble to know what mercy must do for them. Others ask to be delivered of sin, but do not begin by bringing any sin by name, from which deliverance may be claimed. Still others pray for God's blessing on those around them, for the outpouring of God's Spirit on their land or the world, and yet have no special field where they wait and expect to see the answer. To all the Lord says, "And what is it now you really want and expect me to do?"

Every Christian has but limited powers, and as he must have his own special field of labor in which he works, so with his prayers, too. Each believer has his own circle, his family, his friends, his neighbors. If he were to take one or more of these by name, he would find that this really brings him into the training-school of faith. When in such distinct matters we have in faith claimed and received answers, our more general prayers will be believing and effectual. — "WITH

CHRIST IN THE SCHOOL OF PRAYER."

JANUARY 18. Murray.

ASK, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you: for every one that asketh *receiveth*; and he that seeketh *findeth*; and to him that knocketh it *shall be opened*.— MATT. 7: 7, 8. Ye ask, and *receive not*, because ye ask amiss.— JAS. 4: 3.

Asking and Receiving.

LORD IESUS, teach me to understand and believe what thou hast now promised me. It is not hid from thee, O my Lord, with what reasonings my heart seeks to satisfy itself when no answer comes. There is the thought that my prayer is not in harmony with the Father's secret counsel; that there is perhaps something better thou wouldst give me; or that prayer, as fellowship with God, is blessing enough without an answer. And yet, my blessed Lord, I find in thy teaching in prayer that thou didst not speak of these things, but didst say so plainly, that prayer may and must expect an answer. Thou dost assure us that this is the fellowship of the child with the Father: the child asks and the Father gives.

Blessed Lord, thy words are faithful and true. It must be because I pray amiss, that my experience of answered prayer is not clearer. It must be because I live too little in the Spirit, that the power for the prayer of faith is wanting.

Lord, teach me to pray. Lord Jesus, I trust thee for it. Teach me this lesson of to-day: Every one that asketh, receiveth. Amen.—
"WITH CHRIST IN THE SCHOOL OF PRAYER."

WHATSOEVER ye shall ask in my name, that will I do, that the Father may be glorified in the Son. — JOHN 14:13.

Ask All to the Glory of God.

THIS word of Jesus comes indeed as a sharp. two-edged sword, piercing even to the dividing of soul and spirit, and quick to discern the thoughts and intents of the heart. Jesus, in his prayers on earth, in his intercession in heaven, in his promise of an answer to our prayers from there, makes this his first object - the glory of his Father. Is it so with us, too? Or are not. in large measure, self-interest and self-will the strongest motives urging us to pray? Or, if we cannot see that this is the case, have we not to acknowledge that the distinct, conscious longing for the glory of the Father is not what animates our prayers? And yet it must be so. . . . It is only when the whole life, in all its parts, is given up to God's glory, that we can really pray to his glory, too. "Do all to the glory of God," and "Ask all to the glory of God," — these twin companions are inseparable; obedience to the former is the secret of grace for the latter. A life to the glory of God is the condition of the prayers that Jesus can answer, "that the Father may be glorified.". . . What a humbling thought that so often there is earnest prayer for a child or a friend, for a work or a circle, in which the thought of our joy and pleasure is far stronger than any yearnings for God's glory! No wonder there are so many unanswered prayers. — "WITH CHRIST IN THE SCHOOL OF PRAYER."

GLORIFY God in your body, and in your spirit. - I COR. 6: 20.

Do All to the Glory of God.

THEN Jesus came to the earth, it was that V he might glorify the Father, that he might again show forth in its true light and beauty that glory which sin had so entirely hidden from man. . . . Let our whole life, like Christ's, be animated by this as its ruling principle, growing stronger until, in a holy enthusiasm, our watchword has become, ALL, ALL TO THE GLORY OF GOD. If we want to know the way, let us study Jesus. Jesus glorified God by obeying him. He obeyed the Father. Let simple, downright obedience mark our whole life. Let a humble, childlike waiting for direction, a soldierlike looking for orders, a Christlike dependence on the Father's showing us his way, be our daily attitude. . . . Let God's glory shine out in the holiness of our life.

Jesus glorified God by confessing him. He confessed the Father. He did not hesitate to speak often of his personal relationship and intercourse, just as a little child would do of an earthly parent. It is not enough that we live right before men; how can they understand if there be no interpreter?

Jesus glorified God by giving himself for the work of redeeming love. O, let us give ourselves to God for our fellow men, that they may see that God is glorious in holiness, that the whole earth may be filled with his glory. - "LIKE CHRIST."

THY will be done in earth, as it is in heaven.

— MATT. 6: 10.

Doing God's Will.

AN was created with a free will in order that he might have the power to choose, and of his own accord do God's will. And lo! deceived by the devil, man committed the greatest sin of rather doing his own will than God's. . . . Not herein is sin, that a man has a creature-will, different from the Creator's, but in this, that he clings to his own will when it is seen to be contrary to the will of the Creator. As a man, Christ Jesus had a human will, the natural, though not sinful, desires that belong to human nature. . . . He surrendered himself as a man, to live only in and for the will of God. . . . PRAISE GOD, I, TOO, MAY LIVE ONLY TO DO THE WILL OF GOD. Let no fear keep us back from this. Think not that this will be too hard for us to do; God's will only seems hard as we look at it from a distance and are unwilling to submit to it. . . . We too often think only of the suffering will of God. . . . The will of God is the will of his love; how can we fear to surrender ourselves to it? . . . There is nothing that will keep us closer to God in union to Christ than loving and keeping and doing the will of God. . . . In heaven the angels find their highest blessedness in doing the will of God. . . . In all nature the will of God is done. Look at the sun and moon and grass and flowers, and see what glory each of them has because it is just doing God's will.

I AM the vine, ye are the branches. — JOHN 15:5.

The Vine and the Branch.

So close is the union between the vine and the branch that each is nothing without the other, and each is wholly and only for the other. Without the vine, the branch can do nothing. To the vine it owes its right of place in the vinevard, its life and its fruitfulness. And so the Lord says, "Without me ye can do nothing." The believer can each day be pleasing to God only in that which he does through the power of Christ dwelling in him. The daily inflowing of the life-sap of the Holy Spirit is his only power to bring forth fruit. Without the branch the vine can also do nothing. A vine without branches can bear no fruit. No less indispensable than the vine to the branch is the branch to the vine. Such is the wonderful condescension of the grace of Jesus, that just as his people are dependent on him, he has made himself dependent on them. Without his disciples he cannot dispense his blessing to the world. . . .

All that the vine possesses belongs to the branches. The vine does not gather from the soil its fatness and its sweetness for itself; all it has is at the disposal of the branches. And Jesus, to whom we owe our life, how completely does he give himself for us and to us! All the branch possesses belongs to the vine. The branch does not exist for itself, but to bear fruit. . . . Glorious image of the calling of the believer! — "ABIDE IN

CHRIST."

Let us draw near . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — Heb. 10:22. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. — Ps. 24:3, 4. Cleanse your hands . . . purify your hearts. — JAS. 4:8.

Pure Souls and Clean Bodies.

In man's constitution, body and soul are wonderfully united. In the fall both came under the power of sin and death; in redemption deliverance has been provided for both. He that believes with the heart comes with the body to be baptized. It is a token that the whole exterior physical life is to be his too. We need to be on the watch lest the pursuit of the inner life lead us to neglect the external. A heart sprinkled with blood, a body washed with pure water from every stain, — these God has joined together; let no man separate them.

Our body is very specially the temple of the Holy Spirit; in the body the Father is to be glorified. Like Christ we must yield our body with every member, every power, every action, to fulfil his will, to be offered up to him, to glorify him. . . . Through the body Satan conquered in Paradise; in the body he tempted Christ. Our eating and drinking, our sleeping, our clothing, our labor and relaxation, — these things have more influence on our spiritual life than we know.

-" Holiest of All."

The blood of Jesus Christ his Son cleanseth us from all sin. — I John I: 7.

The Precious Blood of Christ.

THE power of Christ's blood consists in two things. One element that gives the blood its value is the holy obedience of which its outpouring was the proof. . . . His self-sacrifice was complete and perfect, and his blood, even as the blood of a man, was, in God's sight, inexpressibly precious. It was the embodiment of a

perfect obedience.

The other element is that the eternal Spirit was in the life of that blood. It was the Word that became flesh, the eternal Son of God that was made man. It was the life of God that dwelt in him. That life gave his blood, each drop of it, an infinite value. The blood of a man is worth more than that of a sheep. The blood of a king or a general is counted of more value than hundreds of common soldiers. The blood of the Son of God! -- it is in vain the mind seeks for some expression of its value; all we can say is, it is his own blood, the precious blood of the Son of God! It is this twofold. infinite worth of the blood that gives it such mighty power. . . . This cleansing is elsewhere spoken of as Christ's washing us in his blood. A piece of linen that is to be washed is steeped and saturated till every stain is taken out. As we allow the blood to possess our whole inner being. we shall know what it means that it makes whiter than snow. — "Holiest of All."

I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. — GAL. 2: 20.

Christ in Me.

THEN I gave myself to my crucified Saviour, sin and flesh and all, he took me wholly; I with my evil nature was taken up with him in his crucifixion. . . . I myself died with him; in the innermost centre of my being I received a new life; Christ lives in me. . . . God expects us to strive to speak and act exactly like Christ, because the life that is in us is exactly the same as that which was in him. We have a life like his within us; what more natural than that the outward life should be like his too? Christ living in us is the root and strength of Christ's acting and speaking through us, shining out from us so as to be seen by the world. . . . The prevailing idea is that we have to believe in Jesus as our atonement and our Saviour, and then, under the influence of the strong motives of gratitude and consistency, to strive to imitate his example. But motives cannot supply the strength; the sense of impotence remains. . . . Souls must be taught to believe that this example is not a something, not even a some one, outside of them, but the living Lord himself, the very life, who will work in them what he first gave them to see in his earthly life. If they will submit themselves to him, he will manifest himself in them and their life-walk in a way passing all their thoughts.— "LIKE CHRIST."

JANUARY 26. Murray.

BUT we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. — 2 COR. 3:18, R. V. (margin).

Divine Photography.

WHAT rich instruction in regard to the divine photography of which the text speaks, do we see in the human art!... With what care the tenderly sensitive plate is prepared to receive the impression! With what precision its relative position to the object portrayed is adjusted! How still and undisturbed it is then held face to face with that object! Having done this, the photographer leaves the light to do its wonderful work.

May we learn the precious lessons. Let us believe in the power of the light of God to transcribe Christ's image in our heart. "We are changed into the same image as by the Spirit of the Lord." Let us not seek to do the work the Spirit must do; let us simply trust him to do it. Our duty is to seek the prepared heart, waiting, longing, praying for the likeness; to take our place face to face with Jesus, studying, gazing, loving, worshipping, and believing that the wonderful vision of that crucified One is the sure promise of what we can be; and then, putting aside all that can distract, in stillness of soul, silent unto God, just to allow the blessed Spirit as the Light of God to do the work. - "LIKE CHRIST"

A NEW commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. — JOHN 13:34.

Loving One Another.

VEN as I have loved you; that word gives us the *measure* of the love wherewith we must love each other. . . . He who would be like Christ must unhesitatingly accept this as his rule of life. He knows how difficult, how impossible, it is thus to love brethren, in whom there is so much that is offensive or unamiable. Before going out to meet them in circumstances where his love may be tried, he goes in secret to his Lord, and with his eye fixed on his own sin and unworthiness, asks, How much owest thou thy Lord? He goes to the cross, and there seeks to fathom the love wherewith the Lord has loved him. He lets the light of the immeasurable love of him who is in heaven, his head and Elder Brother, shine in upon his soul, until he learns to feel divine love has but one law; love seeks not its own, love gives itself wholly. And he lays himself on the altar before his Lord; even as thou hast loved me, so will I love the brethren. . . . The Christian who really takes the Lord's words, "Love one another, even as I have loved you," as a command that must be obeyed, carries about a power for blessing and life for all with whom he comes in contact. . . . Lord, thou livest in me, thy Spirit dwells and works in me. Let me understand that I can love, not with my own love, but with thy love, - "LIKE CHRIST."

FORBEARING one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. -Col. 3:13.

Forgiving One Another.

O forgive like thee, blessed Son of God! I take this as the law of my life. Thou who hast given the command, givest also the power. Thou who hadst love enough to forgive me, wilt also fill me with love, and teach me to forgive others. Thou who didst give me the first blessing, in the joy of having my sins forgiven, wilt surely give me the second blessing, the deeper joy of forgiving others as thou hast forgiven me. O. fill me to this end with faith in the power of thy love to me, to make me like thyself, to enable me to forgive the seventy times seven, and so to love and bless all around me.

O my Jesus, thy example is my law; I must be like thee. And thy example is my gospel, too; I can be as thou art. Thou art at once my law and my life. What thou demandest of me by thy example, thou workest in me by thy

life. I shall forgive like thee.

Lord, only lead me deeper into my dependence on thee; into the all-sufficiency of thy grace and thy blessed keeping which comes from thine indwelling. Then shall I believe and prove the all-prevailing power of love. I shall forgive even as Christ has forgiven me. Amen. — "LIKE CHRIST."

FOR this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

— I PET. 2: 19, 20.

Suffering Wrongfully.

LORD, my God, I have heard thy precious word: "If any man endure grief, suffering wrongfully, and take it patiently, this is acceptable with God." This is indeed a sacrifice that is well-pleasing to thee, a work that thine own grace alone hath wrought, a fruit of the love of thy beloved Son, of the example he left, and the power he gives in virtue of his having destroyed the power of sin.

O my Father, teach me and all thy children to aim at nothing less than complete conformity to thy dear Son in this trait of his blessed image. I would now, once for all, give up the keeping of my honor and my rights into thy hands, never more again myself to take charge of them. Thou wilt care for them most perfectly. May my only care be the honor and rights of my Lord!

I beseech thee, fill me with faith in the conquering power of suffering love. Give me to apprehend fully how the suffering Lamb of God teaches us that patience and silence and suffering avail more with God, and, therefore, with man, too, than might or right. O my Father, I must, I would, walk in the footsteps of my Lord Jesus. Let the Holy Spirit be my strength.

"LIKE CHRIST."

My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him. — HEB. 12:5.

Fainting under Trial.

HESE words warn against a double danger. We may regard lightly the chastening of the Lord, seeking to bear up against it with human wisdom; looking upon it as the lot of all. counting ourselves too manly to bow before it. trusting to time and fortune to bring a change; we do not accept it as God's chastening. Neither faint when thou art reproved of him, — here is the other danger. Be not discouraged or cast down as if the chastening was too heavy, more than you deserved or are able to bear. Beware, above everything in your Christian life, of becoming impatient, of losing courage. It is trial and vexation, care and anxiety, persecution or reproach, that often causes this. Learn to-day the secret of never suffering loss in the soul by the sufferings of life, - yea, rather, of always making them your greatest gain. Link them to God and to Jesus. It is God who sends them. He sent them to Jesus and perfected him through them. He sends them to thee in the same love. . . . Let this truth be accepted in every trial, great and small; first of all and at once, recognize God's hand in it. Say at once, "My Father has allowed this to come; I welcome it from him; he will make it a blessing." — "HOLIEST OF ALL."

AND now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. — I JOHN 2:28.

"Till He Come,"

PILL he come," is the watchword of every true-hearted believer. He longs to see the King come in his glory, reigning over every enemy, the full revelation of God's everlasting love. "Christ shall appear, and we shall appear

with him in glory."

There may be very serious differences in the exposition of the promises of his coming. To one it is plain as the day that he is coming very speedily in person to reign on earth, and that speedy coming is his hope and stay. To another, loving his Bible and his Saviour not less, the coming can mean nothing but the judgment-day, -the solemn transition from time to eternity. the close of history on earth, the beginning of heaven; and the thought of that manifestation of his Saviour's glory is no less his joy and strength. It is Jesus, Jesus coming again, Jesus taking us to himself, Jesus adored as Lord of all, that is to the whole church the sum and the centre of its hope. It is by abiding in Christ that the believer will be guickened to that truly spiritual looking for his coming, which alone brings true blessing to the soul. . . . Not the correctness of the views we hold, nor the earnestness with which we advocate them, will prepare us for meeting him, but only the abiding in him. — "ABIDE IN CHRIST."



FEBRUARY

WITH

FRANCIS E. CLARK.





REV. FRANCIS E. CLARK.

February.



TARRY ye here, and watch with me. — MATT. 26:38.

The Morning Watch.

REMEMBER the morning watch. Set apart religiously and sacredly at least fifteen minutes every morning to communion with God. More imperative than any business engagement, more sacred than any matter of family concern, more important than eating or sleeping, make this daily engagement with God. There look into the face of God; "practise the presence of God" for at least fifteen minutes every morning before the day's cares distract your mind; and you, like Moses, will be able to endure "as seeing him who is invisible."

"Remember the morning watch!" was the last cry of the departing missionaries to their companions on the Liverpool pier, as the steamer which carried them to Asia cast off her hawser. "Remember the morning watch!" I would repeat as we cast hawsers from the old year of Christian Endeavor, and move forward into the future. . . . O, if a million Endeavorers every day for a year to come would remember the quiet hour, the power of Christian Endeavor with God and man would be multiplied a hundred-fold.—Annual Address, San Francisco, July, 1897.

"LORD, in the morning thou shalt hear My voice ascending high; To thee will I direct my prayer, To thee lift up mine eye." AND who then is willing to consecrate his service this day unto the Lord?— I CHRON. 29:5.

A Christian Endeavor New Year's Message.1

As we begin this new year of work, let us begin it with the thought of absolute dependence upon God for power. The more we have to do, the more power we must have with which to do it, and the more direct and constant must be the supplies of spiritual force that we seek and receive. . . . Let every one of us be a live wire to connect this world with God. . . . Let our motto during the coming year be, "A larger, fuller, deeper spiritual life." Let us bring every act to this touchstone, "Am I doing it for Christ's sake? Am I seeking his honor? If he were standing at my elbow, should I do this thing that I am about to do?"

Shall we not all unite during the year to come in this vow: "God helping me, I will be a humbler and more devout disciple. I will do all my work for Christ's dear sake. I will not seek my own glory or my own way, but his glory and his way. In my individual life, in my church, in my Christian Endeavor society, and in my Sunday school, in my efforts for my country and for the world at large, I will strive to do only, and always, and everywhere, what he would have me do."

Is this too strong a vow for us to take? I think not. Who of you will say, "This for me"?—The Golden Rule.

¹ The Christian Endeavor movement was born in Williston Church, Portland, Maine, February 2, 1881.

I WISH above all things that thou mayest prosper and be in health, even as thy soul prospereth.

— 3 JOHN 2.

How Do You Do?

TOW DO YOU DO? You yourself, not the flesh and blood "you," but the spiritual "you."... Have you been living, as the hymn has it, at a "poor, dying rate," without caring much for a healthier spiritual life? Have you become so used to spiritual ill health that you do not know what spiritual robustness and vigor really mean? Stop and think for a moment. ... The French question of salutation is, "Comment vous portez-vous?" How do you carry yourself? to translate literally. How do you carry yourself in daily matters of Christian living "towards them that are without"? How do you carry yourself towards affairs that smack of worldliness and Christlessness? How do you carry yourself towards all earnest efforts to advance the Kingdom and help your fellow men? Are you an outspoken, zealous Christian? . . . These outward things show, in a measure, how you do, what your spiritual condition is; tell the pulse and the temperature of your religious life.

Let me remind you that there is a great Physician that will heal every spiritual disorder, who will abide with you always as your Healer and your Friend. You are honored like the few great ones of the earth by having a resident physician always at your call. His presence will send abundant vitality and abounding spiritual life pulsating through your being. — The Golden Rule.

Not my will, but thine, be done. — LUKE 22:

God's Will and Ours.

THERE are several wrong ways of trying to make God's will our will, and young Chris-

tians are apt to make mistakes in this.

One wrong way is the way of agonized striving. We set our teeth, so to speak, and seem to say, "I will be reconciled to God's will; I will give up; I will choose God's way." Instead of actually and absolutely giving up and yielding, we strive and struggle and groan about it, and do not actually do it. . . . Another wrong way we may call the partial way. We offer in our hearts to give up to God almost everything, to accept his will in all but one particular, to open every door of our heart but one. But God never enters to take full possession until he can have the whole. . . . The right way of making God's will our will is, as usual, Christ's way. "Let this mind be in you which was also in Christ Jesus." . . . Take this matter to the Lord himself. In your morning watch to-morrow (I hope you keep it every day) sit alone before God for fifteen minutes; lay aside every ambition, every pride, every thought of preëminence; empty yourself (there is no other word for it); open your soul and your spirit thus emptied for the infilling of Jesus Christ; and you will get, I believe, a blessed glimpse of what it is to put God's will in place of yours, a glimpse which you will wish daily to repeat until it becomes a lifelong vision. — The Golden Rule.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — MATT. 5:16.

Keeping the Windows Clean.

I OFTEN see, as I walk along the city streets in the early morning, the boys busy with sponge and polishing-powder, cleaning the windows, preparatory to the day's shopping. . . . How many of us might learn a lesson from the shopkeepers! How little pains we take to have the windows through which men look in upon our lives, speckless! . . . Many a Christian, whose heart at times seems filled with the love of God, always has an impenetrable curtain between his neighbors and friends and his own religious life. People have an impression that within the lighthouse tower the light is shining, but it is a veiled light. Or, worse still. the window of his soul is befouled and soiled with the flecks of a worldly life, or the passing teams of a sharp competition have spattered it with the mud of business rivalry, and these specks on the window only are seen, and not the rich treasure of the mind and soul that lies behind. There is a duty devolving upon every Christian, not only to see that his heart is right, but that the windows through which the world looks in upon him are clear and transparent. — "THE MOSSBACK CORRESPONDENCE."

MARTHA, Martha, thou art careful and troubled about many things. — LUKE 10:41.

The Cause of Unrest — A Mind Not at Leisure from Itself.

TANY of us complain of being over-busy. We are worried from morning till night. One duty chases after the heels of another; the twenty-four hours are not long enough for half we would do. But is not much of this hurry and speed a fictitious thing? Do we not have much busy-ness which is not business, much marking of time and little progress? . . . Our own imaginings and fears and anxieties often keep us exceedingly busy. It is not the task that our trade, or profession, or position in life imposes upon us; it is the work and the worry which, utterly needlessly, we impose upon ourselves. For instance, some anticipated trouble seizes hold of our minds, and we have no leisure from that trouble. It haunts our dreams by night, and dogs our steps by day. . . . Or some real or fancied slight rankles in our hearts, and for days and weeks it gives us no rest. Every conscious thought is more or less embittered by the slight. . . . More likely still, it is some secret, unforgiven sin that gives us no rest. Waking or sleeping, walking or sitting, in the house and by the way, studying and trading, our mind is occupied by a subconsciousness of this evil thing. . . . Every day has this heavy mortgage upon it, a mortgage more fatal to our peace than the largest encumbrance on our property. — The Golden Rule

MARY sat at Jesus' feet, and heard his word.
— LUKE 10: 39.

A Cure for Unrest — "A Mind at Leisure from Itself."

KNOW of but one secret. To fill ourselves with God is to empty ourselves of self. God gives us leisure from ourselves. The mind filled with God is the only one that has leisure to do its best work in the world. The soul occupied by God is the only free soul. Many a one who has the credit of being worn out with work is really worn out with worry, and worry usually means self. We desire to accomplish more in this world, to multiply our power to take on more work; and very rightly we desire this. How shall we do it? Only by obtaining more leisure; and this leisure must be from our own nagging, importunate selves, the self that steals our time, and wears out our powers, and makes young men old, and old men sick.

Take time to obtain this leisure. Spend the "morning watch" with God. With open Bible and uplifted heart every day "practise the presence of God." Surrender to him Self, the thief; Self, the robber of time and energy and life itself. Sacrifice the self-life, and in its place he will give you his life, abundant life; life that has leisure for every duty; . . . life that will enable you to take up unattempted tasks and new burdens, and to carry them easily. Make room in your lives for God. Find leisure for him, and he will give you leisure from yourself, and for a life-work larger and fuller than you can at first conceive.

THE law of his God is in his heart; none of his steps shall slide. — Ps. 37: 31.

Concerning Moral Mountain-climbing.

GREAT deal more depends upon what we deem dull, commonplace, and prosaic, than upon the occasional lofty mountains of achievement. I doubt whether, in the moral world, there are any startling Alpine heights to be climbed in a single journey. Our daily ascent is more like our journey across the Nebraska prairies and Colorado plains from the Missouri River to the Rocky Mountains. We are going up hill all the way, but so gradually that we do not know it until at last we stand five thousand feet above the sea, under the very shadow of Pike's Peak itself. So every duty done, every act of kindness rendered, takes us one step up the hill; an inappreciable step, perhaps; a monotonous, weary sort of a step sometimes; but yet a step that leads to real heights of moral grandeur. . . . Walking, after a while, becomes an unconscious act, and moral hill-climbing an unconscious habit. After all, one does not often set out to climb the Alps; and when he gets upon a snow-clad, cloud-capped mountain, he very soon has to come down again. But from the gentle slopes of every-day duty and gentleness and kindness there need be no return. This is the best kind of mountain-climbing, for these steps lead one at last to the top, and into the very presence of God. — The Golden Rule.

Now therefore fear the Lord, and serve him in sincerity and in truth. — Josh. 24:14.

Living as We Sing.

A T the last prayer meeting which you and I attended, we sang very lustily:—

"It may not be my way, It may not be thy way, And yet in his own way, The Lord will provide."

And then we went home, and lay awake all night over that bad bill whereby we lost a hundred dollars, as though we should certainly come to the poorhouse in consequence.

Last Sunday morning, just before the missionary sermon was preached, we sang right lustily:—

"Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all."

Then when the contribution was taken up we hunted around . . . for a small piece of money, and each put into the box a twenty-five-cent piece.

In the evening we joined in singing: -

"Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'T is full of anxious care."

Then we went home and stormed like lunatics at little Johnny for having broken a pane of glass with his baseball, and at Mary for tearing her dress in the apple-tree. — "CHRISTIAN ENDEAVOR SAINTS."

Love not the world, neither the things that are in the world. — I John 2:15.

Doubtful Amusements.

THE question is not whether card-playing and dancing and theatre-going are damning sins. It is not whether they shut one out of heaven above or the church below. The question is whether they promote or hinder the highest type of Christian living; whether they quicken or deaden the spiritual life; whether they open the avenues of the soul to God, or close them to his entrance.

I believe there is only one answer to these questions. One may perhaps live a passable religious life, even a Christian life of a certain type, while indulging in these things, I admit; but if the experience of millions proves anything, it proves that the deeper spiritual life, the life that is hid with Christ in God, cannot be lived while these amusements preoccupy and engross the soul.

Your attitude upon these matters depends upon what kind of a life you desire to live. If you are content to barely crowd into heaven; if your great ambition in being a Christian is to avoid the fires of hell; if you desire to live a passable, respectable life, no more than the average; if you are content to have little joy in the Holy Ghost, none of the peace that passeth understanding, and few glimpses of God himself; if you have no ambition to be *eminently* Christlike and *largely* used of God, then you can find your satisfaction at the card-table, the ball, and the theatre.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; ... then I will cause thee to ride upon the high places of the earth. — ISA. 58: 13, 14.

Sunday Bicycles.

THERE are two things to be considered in deciding the question of Sunday bicycling. One is its effect on yourself. Are you certain that it will not lower your reverence for the Sabbath, and your general moral standard? But, after all, this question, and many others like it, resolves itself into Cain's old question, "Am I my brother's keeper?" No man liveth to himself, and no man dieth to himself, and no man rideth his bicycle to himself. We are involved in so complex a network of relationships one with another, that others must be considered in deciding such a question. You are not a Robinson Crusoe, with your man Friday, and your goat and parrot, on a desert island. Will your bicycle lead somebody else to break the Sabbath? . . . Shall you be counted among Sabbath-breakers, and your profession of religion be discounted, if you take a ride just for exercise? Will your example do something to break down the sanctity of the American Sabbath? Does this seem a narrow, cramped sort of life, - always looking out for somebody else, always living in fear of public opinion? There is one motive that raises such self-denial above the fear of public opinion. ... "The love of Christ constraineth us." Therefore, we will not ride, if it bring dishonor upon his name, or cause others to desecrate his day. - The Golden Rule.

What aileth thee? — Gen. 21: 17.

Mean Streaks.

COME very good people have their virtues quite overbalanced by a certain mean fibre of disposition or character which runs through their lives. They may be entirely unconscious of the "mean streak"; in fact, they generally are, but their friends are in no way oblivious to it. It is like a horrid discord in the midst of sweet harmony, an acrid taste in luscious fruit, an unsightly object in a beautiful landscape. . . . Sometimes this mean streak is a lack of generosity; sometimes it is a lack of charity; quite as often as otherwise it is an ill-natured tongue, a tongue that delights to speak sharp words, or galling words, or in some way to plant a thorn in another's pillow, by reminding him of some defect or mischance. Very likely this same thorn-planter may have a most lovely smile; . . . she may be ready to watch with a friend in sickness, or sympathize when real trouble comes; but she cannot restrain the cutting remark, she cannot forbear to give the timely "dig," she unmercifully rejoices in a kind of moral (or immoral) pin-sticking. Most of us are anxious to have our characters right in the main; let us be equally mindful of the mean streaks. - "THE MOSSBACK CORRE-SPONDENCE."

WHY beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? - MATT. 7:3.

Seeing Others' Faults.

E who lives with the faults of his friends, and counts them over, and sorts them, and weighs them, and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others, while we are blind to our own. We may abhor meanness and stinginess in our neighbor, and be able to give a hundred reasons why he should give away more in charity, and see many little things which indicate his smallness of soul, and at the same time we may be so engrossed with one phase of meanness in him as to forget other phases of meanness in ourselves. We may abhor untruth so vehemently in some one else, that we shall forget to hate impurity in ourselves. We may despise our neighbor for his sharpness and trickery, and spread over our own slackness and idleness and shiftlessness the coverlet of, "Thank God, I'm not a sharper." The idle, thriftless man can never reform the overshrewd speculator; the impure man can never lift the untruthful man out of the bog; the gossip is not fit to cure the miser of his selfishness. - "The Mossback Correspondence."

In her tongue is the law of kindness. — Prov. 31: 26.

St. Speakwell.

N one occasion a most savory bit of scandal came to St. Speakwell's ears. It was such a good story, though to be sure it rather threw a blight upon the good name of one person in town; but that person was a sour, disagreeable creature, whom most people would agree didn't deserve a good name anyway. St. Speakwell was the only person who had heard the story. . . . But she said to herself: "No; I will not tell that story. It may not be altogether true, and it certainly is not altogether kind. I will keep it to myself, and perhaps it will die out." And sure enough, though it may seem strange and improbable, it did die away and never was repeated. At the same time, St. Speakwell heard another story about the same sour, uncomfortable character, that was altogether different, - a story of devotion and heroism; and this she repeated everywhere, so that at length the reputation of this person, which had always been at a discount, began to rise until it stood almost at par in the social gossip market. This change in the opinion of her neighbors so wrought upon the nature of the aforementioned Mrs. Grimley, that during the latter part of her life she was mellowed and softened, and beloved by all. -- "CHRISTIAN ENDEAVOR SAINTS."

THOU shalt not bear false witness against thy neighbor. — Exod. 20:16.

Anonymous Lies.

T is Bishop Warburton, I believe, who says something like this "A " no legs. It cannot stand, but it is always ready to fly far and wide." How often this striking epigram has been proved true! Lies intentional and lies unintentional, lies of ignorance and lies of malice aforethought, they all have wings, and the more dastardly and despicable the lie, the stronger its power of flight. They are like foul night-birds passing overhead in the darkness; one only hears a dismal sound, and sees not the things that utter it. No sensible or rightminded person gives any credence to an anonymous letter, but many a person will put full faith in an anonymous lie. "They say," with some, is almost equivalent to a sworn affidavit or the verdict of a jury. "Where there is so much smoke, there must be some fire," is a favorite motto with many people who think themselves wondrous wise. But it is far from being universally true.

Every man owes it, not only to his neighbor, but to himself, either utterly to disregard the scandalous rumor, or to follow it up and prove its falsity or truth. Do not be deceived by the strength and breadth of its wings; see if it has legs and can stand. — "The Mossback Corre-

SPONDENCE."

WHATSOEVER things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things. — PHIL. 4:8.

Wandering Thoughts.

If you are troubled with wandering thoughts, evil thoughts, is it not possible that you have tried to force your heart away from evil, without fixing it upon the good? Have you not just pulled up the weeds, and planted no good seed in your garden plot? Have you not simply swept and garnished your house, and left it empty for the seven spirits worse than the first? Have you tried the "expulsive power of a new affection"? Have you tried filling your soul every day with God, and keeping it filled with him? Let me commend to you a little prayer written by Thomas Elwood, more than two hundred and sixty years ago.

"O that mine eyes might closed be To what concerns me not to see, That deafness might possess mine ear To what concerns me not to hear, That truth my tongue might always tie From ever speaking foolishly, That no vain thought might ever rest Or be conceived in my breast. That by each deed and word and thought Glory may to my God be brought! But what are wishes? Lord, mine eye On thee is fixed, to thee I cry: Wash, Lord, and purify my heart, And make it clean in every part; And when 't is clean, Lord, keep it, too: For that is more than I can do."

- The Golden Rule.

LOOK not every man on his own things, but every man also on the things of others.—PHIL. 2:4. Love seeketh not her own.—I Cor. 13:5.

For the Cure of Self-conceit.

SEVERAL remedies have been recommended by the fraternity, but perhaps the following are the most successful:—

Prescription I.

Reflection on the following topics: -

(a) The fact that the world got along very well before the patient came into it.

(b) The fact that it will get along quite as well

when he leaves it.

(c) The readiness with which every vacancy is filled, and the facility with which the world forgets its idols.

 $m R_{\!\scriptscriptstyle \ell}$ Prescription II.

'A thorough study of biography, which will show:—

I. How influential in their own generation really great men have been.

2. How little one's own achievements look

when placed beside theirs.

3. How modest and unassuming said great men were in spite of their achievements.

Prescription III.

Most efficacious of all, prescribed by one Paul, an apostle: For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.—"CHRISTIAN ENDEAVOR SAINTS."

AND they all with one consent began to make excuse. — LUKE 14: 18.

Poor Excuses.

YOU have doubtless heard the old proverb, "A poor excuse is better than none." It is as false as it is old. A good excuse carries its own acquittal; a poor excuse is worse than none. You refused to take a Sunday-school class when the superintendent urged you to do so, on the ground that "you could not get along with boys." when you had never tried to teach such a class and did not know what you could do. The real reason was that you did not want to give up your Sunday afternoon nap. You told Parson Goodspeed on Monday morning that you did not go to church the day before because it was so rainy, though it was raining just as hard that Monday morning as it had rained the day previous, and you were talking with him under a dripping umbrella, which sheds water just as well on Sunday as Monday. You told the lookout committee of the Young People's society that you took no part in the previous consecration meeting because your heart fluttered so, and you were so timid you "just could n't," when you knew and they knew that if a hundred-dollar bill had depended on your making that exertion, you would have pocketed your bashfulness, as well as the bill, and run the risk of the heart-disease. It is n't worth while to make these excuses. God is not deceived; those who listen to you are not deceived. -" CHRISTIAN ENDEAVOR SAINTS."

NEITHER will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. — 2 SAM. 24:24.

How Our Love for Christ Is Measured.

/ISSIONARY zeal and spiritual enthusiasm for saving a lost world will come with consecrated pocketbooks, and they will not come without. Your love for Christ is measured by what you sacrifice to advance his cause. Neither angels nor men can measure it in any other way. The man who prays "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite. "Feel for me, but feel in your pocket," as John Ploughman says, is as applicable to the mission cause as to the beggar at your door. I believe that the consecration of our income, whether it be ten cents or ten thousand dollars a year, will enable us to pray and work and live for Christ as we have never done before.

Most of us have regarded tithe-giving as a result of an earnest Christian life. But it is a cause as well as an effect. It is one of the paths that lead to the cross. It is one of the avenues into the deeper Christian life. Set apart a definite part of your income, something that will cost you a pang to give back to God. Give it with earnest prayer as a genuine sacrifice; and you will be a better Christian, a better man for the self-denial. — The Golden Rule.

"I gave my life for thee, What hast thou given for me?" UPON the first day of the week let every one of you lay by him in store, as God hath prospered him. — I COR, 16: 2.

St. Bountiful.

CAINT BOUNTIFUL took in washing for a living, and from Monday morning to Saturday night she was bending over her washtub or her ironing-board. But when Sunday morning came, she was always in her seat in church; and no one paid pew-rent more regularly or promptly. . . . Moreover, when the collection for foreign missions or home missions, church-building or the sailors, was taken up, St. Bountiful always dropped at least a crisp five-dollar bill upon the plate, and sometimes a ten-dollar bill. . . . At last it became noised about that St. Bountiful gave away as much money as the richest in all that church. . . . At length her pastor, in one of his visits, made bold to ask her how it was that she had so much to give away. "Why, it's very easy," said St. Bountiful, with that contented smile that always made her homely face so beautiful. "It all comes out of my fifths. Even the Jews, who crucified my Lord, gave away a tenth, and I have twice the reason to give that they had. I can earn, if I work hard, six dollars a week; my fifths, you see, come to \$1.20 every week, or \$62.40 a year. Of course, then, I have something to give when the plate is passed. No great secret about that, is there?" You may be sure the pastor did not keep this secret to himself, and the knowledge of her beneficence wrought a revolution in that church. — "CHRISTIAN EN-DEAVOR SAINTS."

God loveth a cheerful giver. - 2 Cor. 9:7.

A Cure for Parsimony.

THE victim of this disease is afflicted with a singular affection of the hand and arm. He is never able to reach to the bottom of his pocket, or to pick out any but the smallest coin from his pocketbook, when the contribution-box is passed. He gives a dime when he ought to give a dollar, and a dollar when he ought to give ten. . . Only two cures are known, and are as follows:—

Ry Prescription I.

Begin very early.

Take in hand the person suspected of this hereditary contagion when not more than five years of age. Teach him to give as regularly as he attends church. Make it a part of his education. Let him earn and save the money that he gives, and teach him that it is disgraceful to hoard and not to share.

Rescription II.

For patients advanced in life.

Grit.

Determination (to "let nater squirm.")

Resolute generosity.

Realization of the joy of giving.

These character ingredients, together with the impelling grace of God, have been known to convert a penurious man, even in old age, into a very generous giver. — "Christian Endeavor Saints."

IF I forget thee, O Jerusalem, let my right hand forget her cunning.— Ps. 137:5.

Consecrated Patriots.

THE consecrated Christian has not always been patriotic; the patriot has not always been a Christian. But we are learning a bitter lesson, — that true consecration to Christ involves the truest love of country, and that the best patriotism must be a consecrated Christian patriotism. . . . These are some of the things that a consecrated patriot will do: He will build his own life upon the Rock, Jehovah. He will consider the former days and learn God's hatred of national sin and love of national righteousness in the history of his own and other lands. Though modest and teachable, he will not allow the natural timidity of youth to prevent him from doing his duty as a citizen. He will remember that God's "therefore" always follows his "because." He will stand alone, if need be, on the unpopular side. . . . Many reforms are popular to-day. It does not require much courage to advocate them. The true test of consecrated patriotism is the advocacy of an unpopular reform. . . . The true patriot will not ask whether a thing is popular or unpopular, whether it is a despised reform or the "fad" of the day; but he will inquire on his knees what God thinks of it, and as God bids him, thus will he say and vote and live. - The Golden Rule.

AM I my brother's keeper? — GEN. 4:9.

That Brother of Yours.

O you know why God has put you in the same family with that brother of yours, and has given you a common father and mother? It did not come so by chance, but that you might exert a sisterly influence over him, pure and sweet and wholesome; an influence that will raise him out of many a bog in which his coarser, masculine nature may otherwise get begrimed. Very much of his true success in life will depend on his ideal of true womanhood. If that ideal is exalted, he can never become utterly debased. If that ideal is low or trivial, he cannot rise very high in the scale of manhood. His ideal of womankind will be very much what you show yourself to be. You will be his gauge and standard of other women. Most likely your heart will be first touched by the divine truth, and will first accept a Saviour's love. Be to him then such an example of maidenly Christlikeness that he cannot miss the way to the cross. . . . "Let sisters not begrudge the time and care spent on a brother," writes one whose pithy words I have before quoted. . . . "Your brother will be either a blessing or a curse to society, a candidate for happiness or wretchedness. Don't snub him. Don't depreciate his ability. Don't talk discouragingly about his future. Don't tease him."— "LOOKING OUT ON LIFE."

IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, . . . and it shall be given him. — JAS. I: 5.

What Life=work Shall I Choose?

NO one can fairly face the responsibilities of life without asking what wilt thou have me to do?" . . . It is a good sign when a young Christian is, first of all, as he begins to think of the future, drawn towards the ministry, or towards missionary work, and asks himself whether God has a place for him there. But it does not follow, by any means, that the question must be answered in the affirmative. . . . I like to quote William Carey's famous saying, when he was a "consecrated cobbler," before he went as a missionary: "My business is to preach the gospel. I mend shoes to pay expenses." That ought to be true of every one of us, whatever our so-called profession. Our "business is to preach the gospel" by our lives, in the school, at the store counter, on the farm, or in the shop. Whether you ought to preach it from the pulpit, . . . God, if you take it to him, will tell you.

To sum up the whole matter: First, ask wisdom from on high, often and earnestly; second, consult the wisest friends who know you best; third, use your own sanctified common sense; fourth, be guided, in part, by providential circumstances and opportunities; fifth, be sure that you are perfectly willing to do just what God would have you do, and follow in his way, and you will

not go far wrong. - The Golden Rule.

LET your conversation be without covetousness; and be content with such things as ye have.

— Heb. 13: 5.

For the Cure of Discontent.

VERY many excellent prescriptions have been given for this malady. One of them is as follows:—

R Prescription I.

Look up and not down, Look out and not in, Look forward and not back, And lend a hand.

Prescribed by Dr. Hale.

Another, equally efficacious, has never failed to bring relief:—

R Prescription II.

Reflect on God's mercy, Remember thine own ill deserts, Rejoice in Christ's pardon, Rehearse the tokens of his love, Return thanks for every grace.

Still another is the following, which has often been tried with success:—

R Prescription III.

Every day, between sunrise and sunset, do some kind deed for some one of God's creatures who is more unfortunate than thyself, with no thought of the personal consequence, and no hope of reward. — "Christian Endeavor Saints."

THE Lord knoweth how to deliver the godly out of temptations. — 2 Peter 2:9.

A Heart Talk with a Tempted Soul.

7HEN you are tempted, the very last thing to do is to give up in despair. When you come to the brink of a precipice, shall you jump off into the ingulfing sea below, or shall you turn about and fly from the ragged edge? . . . What shall you do? Link arms with One that will walk right away from the precipice. Take and keep his hand, who will not let you fall again. . . . Take half an hour every night and morning, a full thirty minutes, to be alone with God. Let nothing ever interfere with this silent half-hour with God. There tell him of your temptations, your struggles, your falls. There sit before him, looking up into his face, saying, "God is here, he is within me. I am his temple. I must keep the temple spotless." Open the doors of this temple to his coming. Thus alone, by yourself, "practise the presence of God." Every morning make this surrender of yourself to God, full and complete. Every night repeat it. In hours of temptation renew it. There is no other way.

It is no use to strive and struggle and fret and fume. It is no use to turn the evil out-of-doors, unless you open the door to God. God is enough to fill and possess and envelop your life. Fill your thoughts, your affections, your life, with God; then victory and peace will be yours, the enemy will be vanquished, and your joy will be

full. — The Golden Rule.

BLESSED are they that have not seen, and yet have believed. — JOHN 20: 29.

A Heart Talk with a Doubting Soul.

ID you ever talk with God, my friend, when you prayed? Did you ever go to the Bible eagerly, as you would to a bundle of letters from a long-absent father, letters that contained a loving message for you, as if you were the only child he had in the world? A fragmentary formal five minutes of prayer is not enough. . . . Go by yourself. Shut out every distracting care. Say to yourself over and over and over: "God is here." "Christ is by my side." "The Holy Spirit is within me." "This book that I have in my hand contains my Father's message to me." Dismiss for one half-hour at least, your scepticism and your pride of opinion. . . . You can believe. Really read the Bible. Really look up into God's face. Really listen for one quiet half-hour to the still small voice from above. . . . and you will cry, as Thomas when he felt the nail-prints and the spear-wound, "My Lord and mv God."

There is no other way of convincing you, my friend. I cannot do it. Men far wiser than I cannot do it. All the learned books in the world on Christian evidences will not help you much. . . Listen to God's voice, and then go and do whatever he bids you do. Live for one month this life of humble supplication and ready obedience, and see how your doubts disappear and the sunshine of God's love floods and fills your soul.

— The Golden Rule.

TRUST in him at all times, ye people; pour out your heart before him: God is a refuge for us. — Ps. 62: 8.

A Heart Talk with a Discouraged Soul.

TAKE your trouble to God. It is well to ask others to pray for you, but it is doubly well to go directly to God yourself. Lay the matter all before him, not in a hasty prayer, but in a long hour of communion. Tell him of your blasted hopes and of your disappointed ambitions. While you pray, remember what he has said to you: "No good thing will he withhold from them that walk uprightly." "Come unto me all ye that labor and are heavy laden." Plead these promises with him, and a score of others; but above all, open your heart to God, and be still before him. Let the balm of the silent presence of God heal your wounded spirit. Pray for God himself, rather than for money or friends, or the realization of ambition; for when you have God, you have everything. When you have thus opened your heart to him, and received his presence as your abiding guest, I believe that in your every-day humdrum service . . . you will find joy and comfort that realized hopes and millions of money could not give you. For you there is but one remedy, and that remedy is God. But God can be had for the asking. Heaven is given away. Here on earth, in the midst of your cares and disappointments, you may have God, and heaven may begin for you. - The Golden Rule.

THE strength of the hills is his also. — Ps. 95:4.

The Strength of the Hills.

THE expression, "The strength of the hills is his also," never seemed to me to have so much sunlight on it as of late, since I have been looking out daily, hourly, almost every minute, on Pilatus, and Rigi, and the Stanserhorn, and other Alpine peaks, from our windows in Lucerne and Berne.

The *strength* of the hills—of these deeply rooted, broad-based mountains that spread out their foot-hills like so many vast outer fortifications of a gigantic fortress—is his also.

The *strength* of the hills—of these cloudpiercing Alpine summits, snow-clad from January to December, any one of which seems as if, Atlaslike. it could bear the world on its mighty shoulders—is his also. . . .

And all this strength may be ours, since we are Christ's and Christ is God's. Here we have our warrant for attempting even the impossible. Here, also, we find the assurance of success in every simplest task.

But the Alpine hills are beautiful as well as strong. Their feet are clothed with vineyards; their middle slopes with the grandest of pasturage, even in October; and above the pastures are the pines and firs before we come to the bare, rocky summits. Even these rocky, snowy topmost peaks have a strange and rare beauty of their own. . . . The beauty of the hills, as well as their strength, is his also. May our lives and deeds share in his beauty as well as in his power.—*The Golden Rule*.



MARCH

WITH

FRANCES RIDLEY HAVERGAL.





FRANCES RIDLEY HAVERGAL.

March.



I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. — ROM. 12:1.

Consecration Hymn. 1

TAKE my life, and let it be Consecrated, Lord, to thee.

Take my moments and my days; Let them flow in ceaseless praise.

Take my hands, and let them move At the impulse of thy love.

Take my feet, and let them be Swift and beautiful for thee.

Take my voice, and let me sing Always, only, for my King.

Take my lips, and let them be Filled with messages from thee.

Take my silver and my gold; Not a mite would I withhold.

Take my intellect, and use Every power as thou shalt choose.

Take my will, and make it thine; It shall be no longer mine.

Take my heart; it is thine own; It shall be thy royal throne.

Take my love; my Lord, I pour At thy feet its treasure-store.

Take myself, and I will be Ever, only, all for thee.

-- "LOYAL RESPONSES."

¹ At the close of an address before the Young Women's Christian Association, in Swansea, Miss Havergal "took round to each one present a copy of her Consecration Hymn, with a blank space where each might sign her name, who would do so, in true and loyal allegiance." See also the suggestion of F. B. Meyer, p. 137.

So will I also be for thee. — Hos. 3:3.

Christ for Us.

THIS seems a greater marvel of love when we observe how he meets every detail of our consecration.

His Life. "The Good Shepherd giveth his life for the sheep."

His Eternity. "He ever liveth to make intercession" for thee.

His Hands. Hands literally pierced, literally

uplifted in parting blessing.

His Feet. Weary often, wounded and bleeding once, making clear footprints as he went about

doing good.

His Voice. The Voice that his sheep "hear" and "know." He consecrated song, when he himself "sang an hymn" before he went forth to suffer.

His Lips. Read through the Gospels, and wonder at the gracious words which fell from his lips, "for thee."

His Wealth. "Though he was rich, yet for

your sakes he became poor."

His "Treasures of Wisdom and Knowledge."

"All that I have is thine."

His Will always for us, and in us, and with us.

His Heart. This mighty and tender heart is "for thee."

His Love. "The love of Christ that passeth knowledge."

Himself. "Christ also hath loved us and given himself for us."

CHOOSE you this day whom ye will serve.— JOSH. 24:15. No man can serve two masters. — MATT. 6:24.

Christ or the World - Which?

TO-MORROW your manhood begins. Whose shall it be? How much of it shall be for Him? Shall it be, "some for self, and some for thee?"... Can you not trustfully say, "Yea, let him take all"? Can you deliberately say, "Well, Jesus shall have part"? But you cannot serve two, much less several, masters. For, if you are serving self and pleasure and the world, even a little, you are serving Christ's enemy, and not serving him really at all, because he accepts no divided service. It is very solemn... I wish I had an angel's tongue to persuade you to believe what blessedness you are on the edge of, if you only give yourself in FULL and glad surrender to Jesus.

I can't describe the happiness he puts into a heart that will only give itself up altogether to him. I want you to have this and have it now; not to wait till illness or great trouble come, and you feel driven at last to him. No! that is simply "too bad!" Jesus says, "Come now," not, "Come when everything else has turned bitter."... It is a grand thing to start out early and be on the Lord's side all along.—EXTRACTS FROM LETTERS. "MEMORIALS OF F. R. H."

YIELD yourselves unto God. — Rom. 6:13.

Progressive Consecration.

THE transaction of making our lives over to God is definite and complete. But then begins the practical development of consecration. And here he leads on "softly, according as the children be able to endure." I do not suppose any one sees anything like all that it involves at the outset. We have not a notion of what an amount of waste of power there has been in our lives; we never measured out the odd corners and undrained bits, and it never occurred to us what good fruit might be grown in our straggling hedge-rows, nor how the shade of our trees has been keeping the sun from our scanty crops. And so, season by season, we shall be sometimes not a little startled, yet always very glad, as we find bit by bit the Master shows how much may be made out of our ground, and we shall be willing to work under him, and do exactly what he points out, even if it comes to cutting down a shady tree, or clearing out a ditch full of pretty weeds and wild flowers.

As the seasons pass by, it will seem as if there was always more and more to be done. Only let him *have* the ground, no matter how poor or overgrown the soil may be, and then we shall sing, "My beloved has gone down into *his* garden, to the bed of spices, to feed in the gardens, and to gather lilies."—"KEPT FOR THE MASTER'S USE."

Who then is willing to fill his hand this day unto the Lord? — I CHRON. 29:5 (margin).

Our Hands for Jesus.

TAKE my hands, and let them move At the impulse of thy love.

OES this mean that we are always to be doing some definitely "religious" work? No, but that all that we do is to be always definitely done to him. The simplest little duties and acts may be transfigured into holy service to the Lord. . . . It may seem an odd idea, but a simple glance at one's hand, with the recollection, "This hand is not mine; it has been given to Jesus, and it must be kept for Jesus," may turn the scale in a doubtful matter, and be a safeguard from certain temptations. With this thought fresh in your mind, can you let your hand take up things which cannot be used either for Jesus or by him? Cards, for instance! Can you deliberately hold in it books of a kind which you know lead you farther from, instead of nearer to, him? . . . Perhaps we need hardly say that the kept hands will be very gentle hands. The very way in which we close a door or lay down a book may be a victory or a defeat. . . . Why not ask Jesus to make these hands of ours more handy for his service, more skilful in what is indicated as the "next thynge" they are to do? ... And now, dear friend, what about your hands? Are they consecrated to the Lord who loves you? - "Kept for the Master's Use."

MARCH 6. HAVERGAL.

THE steps of a good man are ordered by the Lord. — Ps. 37:23.

Our Feet for Jesus.

TAKE my feet, and let them be Swift and beautiful for thee.

THESE feet of ours are to be Christ's errand runners. . . . Shall the world have the use of them? Shall they carry us where the world is paramount, and the Master cannot be even named, because the mention of his name would be so obviously out of place? Do you honestly want your very feet to be "kept for Jesus"? Let these simple words, "Kept for Jesus," ring out next time the dancing difficulty or any other difficulty of the same kind comes up, and I know what the result will be! . . .

The Lord will have many uses for what is kept for himself.

"How beautiful are the feet of them that bring glad tidings of good things!" That is the best use of all. . . . Then there are cups of cold water to be carried in all directions; not to the poor only — ministries of love are often as much needed by a rich friend. . . . Then there is literal errand-going — just to fetch something that is needed for the household, or something that a tired relative wants, whether asked or unasked. Such things should come first instead of last, because they are clearly indicated as our Lord's will for us to do, by the position in which he has placed us. — "Kept for the Master's Use."

OF all that thou shalt give me I will surely give the tenth unto thee.—GEN. 28:22.

Our Silver and Gold for Jesus.

TAKE my silver and my gold; Not a mite would I withhold.

THOUGH we place all our money at our Lord's disposal, and rejoice to spend it all for him directly or indirectly, yet I am quite certain it is a great help and safeguard, and, what is more, a matter of simple obedience to the spirit of his commands, to set aside a definite and regular proportion of our income or receipts for his direct service. It is a great mistake to suppose that the law of giving the tenth to God is merely Levitical. "Search and look" for yourselves, and you will find that it is, like the Sabbath, a far older rule, running all through the Bible, and indorsed, not abrogated, by Christ himself. For, speaking of tithes, he said, "These ought ye to have done, and not to leave the other undone." To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings and thank-offerings beyond that again. . . . Some of us could tell of such sweet and singular lessons of trust in this matter, that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this as in all else. — "KEPT FOR THE MASTER'S USE."

HAVERGAL. MARCH 8.

EVERY one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. — MATT. 19:29.

"Giving Up" for Jesus.

" TF I become a Christian, I shall have to give I up so many things." Spoken or unspoken, this is the invariable thought of every one who has not found Christ. "Giving up" this, or that, or the other, is a downright unfair way of putting it; unless, indeed, the magnificent gain is distinctly set against the paltry loss. . . . Over and above the unspeakable gift of eternal life, the Lord Jesus promises to those who leave anything for his sake that they "shall receive an hundred-fold now in this time"! Do you sup-

pose he did not mean what he said?

Listen to these twin promises, negative and positive: "No good thing will he withhold from them that walk uprightly; and "The Lord will give that which is good." And yet your secret feeling is, that if you give yourself up to him, you will have to go without all sorts of things that you fancy are good and nice and pleasant, and that you will find yourself let in for all sorts of things which do not seem to you "good" at all. Is this fair when he has positively said just the opposite? . . . However much you have or may have to give up for Christ, do believe the words of his prophet, "The Lord is able to give thee much more than this." - "THE ROYAL INVITATION."

HAVERGAL.

THY servants are ready to do whatsoever my lord the king shall appoint. — 2 SAM. 15:15.

The King's Appointments.

If we are really and always ready to do whatsoever the King appoints, all the trials and vexations arising from any change in his appointments, great or small, simply do not exist. If he appoints me to work there, shall I lament that I am not to work here? If he appoints me to wait indoors to-day, am I to be annoyed because I am not to work out-of-doors? If I meant to write his messages this morning, shall I grumble because he sends interrupting visitors, rich or poor, to whom I am to speak them, or show kindness for his sake, or at least obey his command, "Be courteous"?

Does it seem a merely ideal life? Try it! Begin at once; before you venture away from this quiet moment, ask your King to make and keep you ready to do just exactly what he appoints. Never mind about to-morrow. Try it to-day, and see if it is not a day of strange, almost curious, peace, so sweet that you will only be too thankful, when to-morrow comes, to ask him to take it also — till it will become a blessed habit to hold yourself simply and "wholly at thy commandment," for any manner of service.

— "My King."

IF we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

— I JOHN I: 7.

Fellowship and Cleansing.

THE results of walking in the light are fellowship and cleansing. . . . This is not merely fellowship with other Christians, though that with all its warmth and pleasantness is no doubt included. But scholars tell us that the true meaning is that we and the Lord have fellowship with each other, — a marvellous mutual interchange of sympathy, interest, and love. Fellowship implies a good deal more than mere friendship; the word is really "communion" in its widest and yet closest sense. It is literally having all things in common. It is the Lord saying, "Thou art ever with me, and all that I have is thine." It is our responding, "My beloved is mine, and I am his."

But there can be no fellowship without cleansing. For how "can two walk together, except they be agreed"? God never makes peace with sin. No armistice, no truce, no compromise, is possible. If you would read through Jeremiah or Ezekiel with your eyes open to observe what God thinks of sin, you would be startled. . . . But, thank God, the "blood of Jesus Christ cleanseth us from all sin." "All" that separated between you and God is put away by it, and fellowship is unbroken. — "The Royal Invitation."

LET my lord the king now speak. — 2 SAM. 14:18.

Listening to the King.

ARE we not apt to think more of speaking to the King than of the King speaking to us? We pour out our hearts before him, and tell him all the sins and all the needs, all the joys and all the sorrows, till the very telling seems almost an answer, because it brings such a sense of relief. It is very sweet, very comforting to do this.

But this is only half-communion, and we miss a great deal of unknown blessing by being con-

tent with this one-sided audience.

What about last time we knelt in prayer? Surely he had more to say to us than we had to say to him, and yet we never waited to see! We rushed away from our King's presence as soon as we had said our say, and vaguely expected him to send his answers after us somehow and sometime, but not then and there. What wonder if they have not reached us yet? If Mary had talked to the Lord Jesus all the time she sat at his feet, she would not have "heard his word."

Not that we should pray less, but listen more. We may miss the sweetest whispers of his love by not saying, "Speak, Lord," and not hushing ourselves to "hear what God the Lord will speak." We cannot hear his "still small voice" during a torrent of hurried petition. — "My KING."

PRAY one for another. — JAS. 5: 16.

Intercession.

INLESS a heart has reached the terrible hardening of being "without natural affection," as well as "without God," it must want to pray for those it loves. It is a plant which the Lord has planted in the human heart. . . . Intercession should be definite and detailed, and it is a practical help to make it systematic, especially if the Lord gives us many to pray for. If every day has its list of special names to be remembered, we shall be less likely to forget or drop them. Each several name was engraved on the breastplate of the high priest, that it might be borne upon his heart continually. . . . We may be greatly "helping together in prayer," by agreement in intercession. The very fact of having "agreed" is a great stimulus and reminder. It is the Lord's own indicated way, "Two of you.". . . Intercession is a wonderful help to forgiveness of injuries. See how the personal unkindness of brother and sister stirred up Moses to pray for each; and how repeatedly the wrong feeling, speaking, and acting of the people against himself was made the occasion of prayer for them. Also it is an immense help to love. Do we not find that the more we pray for any one, the more we love? - "ROYAL COM-MANDMENTS."

AND Jesus answered and said unto him, What wilt thou that I should do unto thee? — MARK IO: 51.

A Prayer Calendar.

Subjects for Prayer, 1878–79. (Found in F. R. H.'s Bible.)

I HAVE greatly enjoyed the regular praying of the Lord's Prayer, and take a petition each morning in the week. Intercession for others I generally make at evening. I take the fruits of the Holy Spirit in the same way, and find this helpful.

GENERAL.

MORNING.

For the Holy Spirit.
Perfect trust all day.
Watchfulness.
To be kept from sin.
That I may please him.
Guidance, growth in grace.
That I may do his will.
That he would use my mind, lips, pen, all.
Blessing and guidance in each engagement and interview of the day.

EVENING.

For forgiveness and cleansing.
Mistakes overruled.
Blessings on all said, written, and done.
For conformity to his will and Christ's likeness.
That his will may be done in me.
For a holy night.
Confession.
For every one for whom I have been asked specially to pray.

Special Subjects.

SUNDAY.

That I may make the most of Sabbath hours, and gain much from the Word.

Deliverance from wandering thoughts.

Pure praise.

Blessings on services and choir.

"Hallowed be thy name."

Intercession. (Initials of many clergymen, of her brother, her godchildren, and "our servants.")

Monday. "For Joy and Peace."

That the life of Jesus may be manifest in me.

"Thy kingdom come."

Intercession for Church Missionary Society and Irish Society. (Initials of her eldest sister, all her family, and "Oakhampton servants.")

Tuesday. "For Long-suffering."

That my unconscious influence may be all for him.

"Thy will be done."

Intercession for Mildmay. (Initials of her brother Henry's children and many Leamington friends.)

WEDNESDAY. "Gentleness."

For spirit of prayer and shadowless communion.

"Give us this day our daily bread."

Intercession for the universities and public schools, for many friends, for M. V. G. H., and E. C.

THURSDAY. "Goodness."

For much fruit to his praise. Soul-winning. Spirit of praise.

"Forgive us our trespasses."

Local work. Swansea, and Mrs. M——. For my sister Ellen, all at Winterdyne and "the servants."

FRIDAY. "Faith."

Wisdom to be shown more of his will and commands.

"Lead us not into temptation."

For my brother and all at U. B.

SATURDAY. "Meekness and Temperance."

That the word of Christ may dwell in me richly. Open treasures of thy word to me, and fill my seed-basket.

"Deliver us from evil."

For the Church of England and the Queen. Initials of many friends.— "MEMORIALS OF F. R. H."

SEARCH the Scriptures. — JOHN 5:39.

Hints about Bible-study.

To her niece Cecilia, Miss Havergal wrote: "In reading Scripture it is best to combine plans. Once a day read straight on, with prayer and careful referencing. Always try to give a half-hour to Bible-study; work out Bible subjects, and make notes of them. I will give you two or three which I have found profitable. What does the Bible say God is { in himself? to us?

"Everlasting." Search out and classify the places where it is used. This is very comforting, "everlasting covenant," "everlasting joy," etc.

"Called." How is our "calling" described? Unto what are we called?

"Keep." Who will keep? Whom does he keep? From what does he keep?

"Able." See how applied to Christ; arrange in order.

Keep a fine steel pen on purpose at hand, and mark the references you thus find in your own Bible; this will greatly enrich it. . . . This plan is *very* helpful both for intellectual and spiritual knowledge of his word. — "MEMORIALS OF F. R. H."

COME now. - ISA. 1: 18.

Danger in Delay.

"COME now." "Now" does not mean to-morrow. To-day, if you will hear his voice,

harden not your hearts.

Put yourself to it; what if this night God should require your soul of you, and you had not "come"? What if the summons find you still far off, when the precious blood was ready, by which you might have been made nigh? You do not know what a day may bring forth. There are plenty of things besides immediate death which may just as effectually prevent your ever coming at all if you do not come now. This might be your last free hour for coming. To-morrow the call may seem less urgent, and the "other things entering in" may deaden it, and the grieved Spirit may withdraw and cease to give you even your present inclination to listen to it, and so you may drift on and on, farther and farther from the haven of safety (into which you may enter now if you will), till it is out of sight on the horizon. And then it may be too late to turn the helm, and the current may be too strong; and when the storm of mortal illness comes at last, you may find that you are too weak mentally or physically to rouse yourself even to hear. Do not risk it. Come Now. -- "THE ROYAL INVITATION."

COME and follow me. - MATT. 19: 21.

Following.

POLLOWING is the only proof of coming.

... Following is not standing still. You cannot follow one thing without coming away from something else. What have you left for Jesus? What have you left off doing for his sake? If you are moving onward, some things must be left behind. What are the things that are left behind in your life? If the coming has made no difference in your practical daily life, do not flatter yourself that you have ever really come at all. . . .

Then look at the positive side. He has left us "an example that ye should follow his steps." As the beautiful collect puts it, "Give us grace that we may daily endeavor ourselves to follow the blessed steps of his most holy life." Now what are these steps? . . . If you would only take one Gospel, and read it through with the earnest purpose of noting, by the Holy Spirit's guidance, what the steps of Jesus are, you would see clearly whether you are following or not. Take for to-day only one indication of what those steps were. "Who went about doing good." Do your steps correspond with that? It is not, "went about doing no harm," but actively and positively "doing good." - "THE ROYAL INVI-TATION."

AND the Spirit and the bride say, Come. And let him that heareth say, Come. — REV. 22: 17.

Our Commission.

HERE is our commission. "Let him that heareth say, Come."... Not, Are you a fit and polished instrument? not, Are you a practical worker? not, Are you already a trained soldier? not, Have you a special gift of speech or pen? but simply and solely, Have you heard for your-

self that one sweet call, "Come?". . .

You are to "say, Come." Are you saying it? Not, Are you exercising a general good influence? not, Do you try to lead and keep the conversation in profitable channels? not, Do you speak about "good things" or even about Christ? not, Are you giving time and money to the furtherance of some branch of his work - you may be doing all this, and yet be distinctly disobeying his command. You are missing the present privilege and unspeakable happiness of winning souls, and foregoing the glorious reward annexed to it. For, assuredly, it is those who are literally saying "Come," who are really "turning many to righteousness;" not because they are more gifted, but because God's powerful blessing is given with their obedience to his definite command. -- "ROYAL COMMANDMENTS."

Go ye into all the world, and preach the gospel to every creature. — MARK 16:15.

" Go!"

O" does not mean, "Send." "Go" does not mean, "Pray." "Go" means, "Go!" simply and literally. Suppose the disciples had been willing to take this command as most of us take it. Suppose three or four of them had formed a committee; and the rest had said, "You see if you can find a few suitable men to train and send to Rome, and Libya, and Parthia; and we will see what we can do about collecting funds, and anyhow subscribing a penny a week or a pound a year ourselves"! How would the good tidings of great joy, and the glorious news of the resurrection, have spread at that rate? But they did not subscribe; they went! Happily, they had not silver and gold to give, and so they gave themselves to their LORD and to his great work. The company of those that publish the word of God is very small in proportion to the number that are perishing for lack of knowledge. . . . Yet thousands who have "freely received" salvation for themselves are not ready to "freely give" themselves to their Saviour's one great work; not ready even to take the matter into consideration; not ready even to think of turning aside out of their chosen profession, or their comfortable home life. Yet the command, the last that ever fell from his gracious lips, still rings on, and it is, "Go!"-"MARCHING OR-DERS."

WHEN he putteth forth his own sheep, he goeth before them. — JOHN 10: 4.

Putting Forth the Sheep.

It is to Christ's own sheep that this promise applies, simply those who believe and hear his voice. It is when he puts them forth that it comes true; not when they put themselves forth, or when they let a stranger lure them forth, or such traitors as self-cowardice or impatience drive them forth.

Sometimes it is a literal putting forth. The home nest is stirred up, and we have to go (it may be only for a few days, it may be for years, it may be for the rest of our lives) into less congenial surroundings. We do not put ourselves forth, we would rather stay; but it has to be. But Jesus "goeth before." He prepares the earthly as well as the heavenly places for us. He will be there when we get to the new place. Sometimes it is putting forth into service. We had such a nice little quiet shady corner in the vineyard, down among the tender grapes, with such easy little weedings and waterings to attend Then the Master comes and draws us into the thick of the work, and puts us into a field where we should never have thought of going. . . . But would we go back? He would not be in the old shady corner with us now, for when he put us forth, he went before us. — "ROYAL BOUNTY."

MARCH 20. HAVERGAL.

THE king's business required haste. — I SAM. 21:8.

Our Father's Business.

A ND yet there is no other business about which average Christians take it so easy. They must go their usual round, they must write their letters, they must pay off their visits and other social claims, they must do all that is expected of them; and then, after this and that and the other thing is cleared off, they will do what

they can of the King's business.

The King's business requires haste. It is always pressing, and may never be put off. Much of it has to do with souls which may be in eternity to-morrow, and with opportunities that are gone forever if not used then and there: there is no convenient season for it but "to-day.". . . We meet an unconverted friend again and again, and beat about the bush, and think to gain quiet influence and make way gradually, and call it judicious not to be in a hurry, when the real reason is that we are wanting in holy eagerness and courage to do the King's true business with that soul, and in nine cases out of ten nothing ever comes out of it. Delay in the Lord's errands is next to disobedience, and . . . we never know what punishment and regret it may bring upon ourselves. - "My KING."

REST in the Lord, and wait patiently for him: fret not thyself. — Ps. 37:7.

Waiting Patiently.

ID you ever hear of any one being much used for Christ who did not have some special waiting time, some complete upset of all his or her plans first; from St. Paul's being sent off into the desert of Arabia for three years, when he must have been boiling over with the glad tidings, down to the present day? You were looking forward to tell about trusting Jesus in Syria; now he says, "I want you to show what it is to trust me, without waiting for Syria."

My own case is far less severe, but the same in principle, that when I thought the door was flung open for me to go with a bound into literary work, it is opposed, and doctor steps in and says, simply, "Never! She must choose between writing and living; she can't do both." That was in 1860. Then I came out of the shell with "Ministry of Song" in 1869, and saw the evident wisdom of being kept waiting nine years in the shade.

God's love being unchangeable, he is just as loving when we do not see or feel his love. Also his love and his sovereignty are coequal and universal; so he withholds the enjoyment and conscious progress, because he knows best what will really ripen and further his work in us.

— "Memorials of F. R. H."

HAVERGAL.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. — HEB. 12:11.

Peaceable Fruit of Chastening.

THERE are some promises which we are apt to reserve for great occasions, and thus lose the continual comfort of them. Perhaps we read this one with a sigh and say, "How beautiful this is for those whom the Lord is really chastening! But the things that try me are only the little things that turn up every day to trouble and depress me." Well, now, does the Lord specify what degree of trouble or what kind of trouble is great enough to make up a claim to the promise? He only defines it as "not joyous, but grievous." Perhaps there have been a dozen different things to-day that were "not joyous, but grievous.". . . Apply it to these. The particular annoyance which befell you this morning; the vexatious words which met your ear and grieved your spirit; the disappointment which was his appointment for to-day; the slight, but hindering ailment; the presence of some one who is a grief of mind to you.

What shall thine afterward be, O Lord?

I wonder and wait to see
(While to thy chastening hand I bow)
What peaceable fruit may be ripening now,
Ripening fast for thee!

- "ROYAL BOUNTY."

BLESS the Lord, O my soul . . . who crowneth thee with loving-kindness and tender mercies. — Ps. 103:2, 4. They are new every morning. — LAM. 3:23.

Counting Our Mercies.

THANKS for the charming journal you sent me; I like it greatly. I will put down whichever "mercy" seems uppermost in my mind for each day; not one in a thousand, though!—FROM A LETTER TO A FRIEND.

A FEW ENTRIES FROM F. R. H.'S "JOURNAL OF MERCIES" FOR 1879.

Jan. 4. Opportunities of speaking of Christ.

" II. Having money to give away.

- " 12. Finding great spoil in the Word.
 " 17. A little respite from letter-writing.
- " 18. Milder and beautiful weather.
- " 30. Kindness from Mr. and Mrs. W----.

Feb. 2. A happy Sunday.

" 4. Immediate answers to prayer.

" 5. Strength for extra pulls.

- " 16. Frustration of plans and solemn lessons.
- " 18. Our good maid, Mary Farrington. Mar. 12. Special application of 1 Pet. 4:14.

" 18. Clear views of Jesus.

" 20. H—— converted and O—— P—— consecrated.

These entries are a mirror of her very self; "in everything give thanks." — "MEMORIALS OF F. R. H."

LEST we should hinder the gospel of Christ. — I COR. 9: 12.

Hindering.

ANY an active and willing helper in the church is too often an unconscious hinderer of the gospel. Let us each try to find out how we may have hindered, that we may do so no more.

Disappointment, ailment, or even weather, depresses us; and our look or tone of depression hinders others from maintaining a cheerful or thankful spirit. We let out a fearing or discouraging remark, and another's hope and zeal is wet-blanketed. . . .

We miss an opportunity of speaking a word for Jesus; and our pleasant, commonplace talk has checked a half-formed wish for something better. . . . We make a critical remark about a preacher or writer, and it is brought back by the enemy at the very moment when a word in season was about to find entrance. "Them that were entering in, ye hindered," — O, terrible condemnation!

Shall we not watch and pray that this day we may only help and not hinder in the least thing, and that no one may have to say to us, "Hinder me not"? May we never be helpers of the great hinderer! . . . What if the Lord should ask each one hindered, "Who did hinder you?"—are our consciences sure that our names would escape mention?—"ROYAL COMMANDMENTS."

Whatsoever ye do, do all to the glory of God.
— I Cor. 10:31.

"Clothes and the King's Daughter."

THE outer should be the expression of the inner, not an ugly mask or disguise. the King's daughter is to be "all glorious within," she must not be outwardly a fright! I must dress both as a lady and as a Christian. The question of cost I see very strongly, and do not consider myself at liberty to spend on dress that which might be spared for God's work; but it costs no more to have a thing well and prettily made, and I should feel justified in getting a costly dress if it would last proportionately longer. When working among strangers, if I dressed below par, it would attract attention and might excite opposition; by dressing unremarkably, and yet with a general pleasing effect, no attention is distracted. Also, what is suitable in one house is not so in another, and it would be almost an insult to appear at dinner among some of my relations and friends in what I could wear without apology at home; it would be an actual breach of the rule, "Be courteous"; also I should not think it right to appear among wedding guests in a dress which would be perfectly suitable for wearing to the Infirmary. But I shall always ask for guidance in all things. — "MEMORIALS OF F. R. H."

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — MATT. 5:16.

Shining.

Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about him,
What a Saviour you have found?
Have you lighted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message,
That seemed to you so sweet?

Are you shining for Jesus, dear one, —
Shining just everywhere,
Not only in easy places,
Not only just here and there?
Shining in happy gatherings,
Where all are loved and known?
Shining where all are strangers?
Shining when quite alone?
Shining at home and making
True sunshine all around?
Shining abroad, and faithful —
Perhaps among faithless — found?
— "LOYAL RESPONSES."

Lo, I am with you alway. - MATT. 28: 20.

The Divine Remembrances.

A RE you a disciple of the Lord Jesus at all? If so, he says to you, "I am with you alway." At this moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. . . . We have only to believe it and to recollect it.

The first hindrance to the realization of this presence of Jesus is not believing his promise; the second is not recollecting it, not "keeping it in memory." But we go forth from faith to forgetfulness, and there seems no help for it. Neither is there, in ourselves. Jesus himself had provided against this before he gave the promise. He said that the Holy Spirit should bring all things to our remembrance. It is no use laving the blame on our poor memories, when the almighty Spirit is sent that he may strengthen them. Let us make real use of this promise, and we shall certainly find it sufficient for the need it meets. He can and he will give us a holy and blessed recollectedness. . . . Unbelief and forgetfulness are the only shadows which can come between us and our Lord's presence; though when they have once made the separation, there is room for all others. — "ROYAL BOUNTY."

THIS do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. — I COR. II: 24, 26.

Remembering Our Lord at His Table.

T is not simply, "This do." We may obey so far at each communion season, and yet never once have obeyed our Lord's dying wish or fulfilled his desire. He said, "This do in remembrance of me." We cannot remember what we do not know. We must know the Lord Jesus Christ before we can truly remember him at his table; for he does not say that we are to do it in remembrance of what he said or even what he did. We may remember what we have heard or read of Ridley and Latimer, and we might commemorate their martyrdom; but we cannot remember them, because we never knew them. except as a matter of history. Without personal knowledge of him, there can be no true remembrance of him in the Lord's Supper. . . . " Till he come." So perhaps there will be some showing it forth at the very moment when he comes! Luther said, "I feel as if Jesus Christ died yesterday." So fresh, so vivid, be our love and thankfulness! But may we add, "And as if he were coming to-day!" Then would our lives be rich in remembrance and radiant in anticipation, "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." - "ROYAL COMMAND-MENTS."

BE ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. — EPH. 4:32.

Forgiving One Another.

an old quarrel, or a fresh misunderstanding,—and you are too proud to acknowledge your fault, or your share of it; or you are too timid or too idle to do so. When there are faults on both sides, it is often the one most in fault who is the least ready to forgive. Now do look into the matter, and see if you are truly "in love and charity with all men."... Christ has said, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." There is no evading this. There is absolutely no forgiveness for you, if you do not forgive.

And it is no use one saying, "Well, I will forgive, but I can't forget!" You know quite well in your heart that the very tone in which you say that, shows that you are not really forgiving.

Don't turn around fiercely and say, "But if I can't, I can't!". . . Read the 45th of Genesis, and see how Joseph forgave. Then look at the still greater example of perfect forgiveness—hear the smitten King in his lonely death-agony saying, "Father, forgive them!" O, it is not hard to forgive anything, when one looks away to the forgiveness of Jesus.—"The ROYAL INVITATION."

SEARCH me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. — Ps. 139:23, 24.

Heart-searching.

THINK we must very humbly and utterly honestly search and try our ways before our God, or rather, as we shall soon realize our helplessness to make such a search, ask him to do it for us, praying for his promised Spirit to show us unmistakably if there is any secret thing with us that is hindering both the inflow and the outflow of his grace to us and through us. Do not let us shrink from some unexpected flash into a dark corner; do not let us wince at the sudden touching of a hidden plague-spot. The Lord always does his own work thoroughly if we only let him do it; if we put our case into his hands, he will search and prove fully and firmly, though very tenderly. Very painfully, it may be, but only that he may do the very thing we want, - cleanse us and heal us thoroughly, so that we may set off to walk in real newness of life. But if we do not put it unreservedly into his hands, it will be no use thinking or talking about our lives' being consecrated to him. The heart that is not intrusted to him for searching will not be undertaken by him for cleansing. - "KEPT FOR THE MASTER'S USE."

EXAMINE yourselves, whether ye be in the faith; prove your own selves. — 2 COR. 13:5.

Renewing Consecration.

I HAD a great time this morning renewing the never-regretted consecration. I seemed led to run over the "Take my life," and could bless him verse by verse for having led me on to much more definite consecration than even when I wrote it, voice, gold, intellect, etc. But the eleventh couplet, "love," — that has been un-consciously not filled up. Somehow I felt mystified and out of my depth here: to settle the voice, or silver and gold, was a simple and definite thing to be done, but "love"? . . . Of course I told him all that was in my heart as far down as ever I knew it myself, and that he knew the rest, and I could only hand over the whole concern to him. I don't see much clearer or feel much different; but I have said intensely this morning, "Take my love," and he knows I have. So I did not fidget any more, or worry the Master about it any more. I shall just go forward and let my life from this day really answer to that couplet. The worst part to me is, that I don't in practice prove my love to him, by delight in much and long communion with him; hands and head seem so full of other things (which yet are his given work) that "heart" seems not "free to serve" in fresh and vivid love.—
"Memorials of F. R. H."



APRIL

WITH

CHARLES HADDON SPURGEON.





REV. C. H. SPURGEON.

April.



Spurgeon. APRIL I.

AND this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. — JOHN 17: 3.

Knowing God.

OW, what knowest thou of God? Hast thou ever spoken with him? Has he spoken to thee? Hast thou told him thy secrets? Has he revealed himself to thee, as it is written, "The secret of the Lord is with them that fear him, and he will show them his covenant"? Now I am not talking about fancies. If any of you deem this to be fanciful, it is because you are strangers to the covenant of promise; but I am speaking now to people who know more than I can tell them of what this means. As for myself, I know something of nature, and of the works of God's hands, but my soul cares little for that knowledge compared with knowing HIM. Willingly and gladly would I forget all else I know, if I might but know more of him; for well I am persuaded that when old age comes on, and memory fails me, that which my soul shall hold as with a death-grip will not be historical remembrance, classical lore, or theological learning, but what she knows by inward experience of the Lord her God. When the veil shall drop upon all mortal shadows, to be uplifted upon eternal realities, then my heart shall care nothing for what she knew of things terrestrial; but she shall value beyond conception what she shall then know of the Immortal, the Invisible. the only wise God, her Saviour.

APRIL 2. Spurgeon.

But put ye on the Lord Jesus Christ. — Rom. 13:14.

Christ Put On.

OUT on the Lord Jesus Christ for daily wear; not for high days and holy days only, but for all time and every time. Put on the Lord Iesus Christ on the Lord's Day; but do not lay him aside during the week. Ladies have ornaments which they put on occasionally for display on grand occasions; as a rule these jewels are hidden away in a jewel-case. Christians, you must wear your jewels always. Put on the Lord Jesus Christ, and have no casket in which to conceal any part of him. . . . Thank God, we have in our Lord a dress which we may always wear! We can live in it, and die in it; we can work in it, and rest in it; and, like the raiment of Israel in the wilderness, it will never wax old. Put on the Lord Jesus Christ more and more.

Put on the Lord in every time of trial. Do not take him off when it comes to the test. Quaint Henry Smith says that some people wear the Lord Jesus as a man wears his hat, which he takes off to everybody he meets. I am afraid I know persons of that kind, who wear Christ in private, but they off with him in company, especially in the company of the worldly, the sarcastic, and the unbelieving. Put on Christ, intending never to put him off again. When tempted, tried, ridiculed, hear in your ear this voice, "Put ye on the Lord Jesus Christ." Put him on the more as others tempt you to put him off.

Spurgeon. APRIL 3.

HE shall glorify me: for he shall receive of mine, and shall show it unto you. — JOHN 16:14.

The Holy Spirit Glorifying Christ.

THE needs of spiritual men are very great, but they cannot be greater than the power of the divine Trinity is able to meet. We have one God, - Father, Son, and Holy Ghost, - one in three, and three in one; and that blessed Trinity in unity gives himself to sinners. . . . Every good thing a sinner wants is in the Father first; and the Father puts all things into Christ. "It pleased the Father that in him should all fulness dwell." Now you can get to Christ, because he is man as well as God. But I hear a poor soul say: "But I cannot even get to Christ; I am blind and lame. If I could get to him he would open my eyes.". . . Here comes in the work of the Holy Spirit. It is his office to take of the things of Christ and show them unto saints and sinners, too. We cannot see them, but we shall soon enough, when he shows them unto us. . . . O, what a blessed Person he is! not merely a sacred influence but a divine person, "very God of very God." He is the Spirit of holiness to be reverenced, to be spoken of with delight, yet with trembling; for remember, there is a sin against the Holy Ghost. . . . Therefore reverence, honor, and worship God the Holy Spirit, in whom lies the only hope that any of us can ever have of seeing Jesus, and so of seeing God the Father.

APRIL 4. Spurgeon.

IT is the spirit that quickeneth; the flesh profiteth nothing. — JOHN 6:63.

Spiritual Devotion.

JOU may sometimes read, dear friends, of some great Christians that grew to have much fellowship with Christ by prayer. Perhaps you imbibed the idea that if you were to go home and spend as many hours in your closet as they did, you would get much profit by it; and, not thinking about the Holy Spirit, you simply devote yourself to your closet as you would to any manual exercise, with a hope of profiting by the closet alone. I tell you, you might be on your knees till your knees were bare, and you might be in your closet till the steam of your devotion ran down the walls; but unless the Spirit of the Lord was in that closet with you, the mere fleshly exercise of praying would no more avail you and profit you, than if you had been chanting songs to the moon, or standing in the street to sell your goods. . . . You hear that another man meditates on God's law day and night, and becomes like a tree planted by the rivers of water. You say, "I will take care that every morning I will read a chapter, and that every night I will read two chapters." There are certain people who think if they read a good long bit of Bible they 've done a good deal. . . . One bit of Bible prayed over, and bedewed with the Spirit, and made alive, though it be only a short sentence of six words, will profit you more than a hundred chapters without the Spirit.

Spurgeon. APRIL 5.

DRAW nigh to God, and he will draw nigh to you. — JAS. 4:8. It is good for me to draw near to God. — Ps. 73:28.

Drawing Near to God.

THERE are many ways by which the true believer can "draw near to God." The gates of the King's palace are many; and through the love of Jesus, and the grace of his Spirit, it is our delight, by any of these gates of pearl, to enter and approach our heavenly Father. Foremost among these is communion, that converse which man holds with God; that state of nearness to God in which our mutual secrets are revealed, — our hearts being open unto him, his heart being manifested to us. Here it is we see the invisible and hear the unutterable. The outward symbol of fellowship is the sacred Supper of the Lord, at which, by means of simple emblems, we are divinely enabled to feed, after a spiritual sort, upon the flesh and blood of the Redeemer. This is a golden gate of fellowship. a royal road which our feet delight to tread. Blessed are the feet that tread this sunny pathway. But we may as truly draw near to God, if with sighs and tears we tread the pathway of penitence, when our desolate spirit longs for his sacred presence. . . . Equally does a firm trust "draw near to God," for it clings to him. So often as we read the promise in Holy Scripture and are enabled to receive it and rest upon it. do we really "draw near" to him. Nevertheless, prayer is the best means of drawing near to God.

APRIL 6. Spurgeon.

My prayer returned into mine own bosom. — Ps. 35: 13.

Drawing Near to God in Prayer.

HAVE you in your prayer drawn near to God?
When you have been on your knees in the morning, have you thought that you were talking to the King of heaven and earth? Have you breathed your desires, not to wandering winds, but to the ear of the Eternal? Have you desired to come to him, and tell him of your wants, and have you sought at his hand the answer to your requests? Remember you have not prayed successfully or acceptably unless you have endeavored to draw near to God. Suppose now, to take a case, that I should desire some favor of a friend. I shut myself up alone, and I commence delivering an oration, pleading earnestly for the boon I need. I repeat this at night, and so on, month after month. At last I meet my friend, and I tell him that I have been asking a favor of him, and that he has never answered my prayer. "Nay," said he, "I have never seen you; you have never spoken to me." . . . Now mark, the case is parallel with your offering prayer without drawing near to God in it. You plead, but if you are not pleading with God, to what effect is your pleading? You talk, but if you are not talking to a manifestly present God, to what effect is all your talking? . . . You have not drawn near to God, and consequently your prayers, though they are multiplied by tens of thousands, are utterly valueless to your soul's benefit.

Spurgeon. APRIL 7.

Your iniquities have separated between you and your God, and your sins have hid his face from you.—ISA. 59:2.

Sin Breaks Fellowship.

THERE are very many Christians in the world who do not see their Saviour's face by the month together, and seem quite content without his company. . . . Surely it must be an affliction for a tender child to be separated from his father. We know that in our childhood it was always so, and we looked to our return home with joy. And art thou a child of God, yet happy without seeing thy Father's face? Surely, surely, surely thou hast fallen into a sad state. ... Ask then the question, what has driven . Christ from you? He hides his face behind the wall of your sins. That wall may be built up of little pebbles as easily as of great stones. The sea is made up of drops, the rocks are made up of grains; and, ah! surely the sea which divides thee from Christ may be filled with the drops of thy little sins; and the rock which is to wreck thy bark may have been made by daily working of the coral insects of thy little sins. Therefore, take heed thereunto; for if thou wouldst live with Christ, and walk with Christ, and see Christ, and have fellowship with Christ, take heed, I pray thee, of the little foxes that spoil the vines, for our vines have tender grapes.

APRIL 8. Spurgeon.

WHEN thou awakest, it shall talk with thee. — Prov. 6:22.

The Talking Book.

O talk signifies fellowship, communion, familiarity. The text does not say, "It shall preach to thee.". . . The Word of God talks with us in the sense of being familiar. Do we understand this? Who, then, that finds God's Word so dear and kind a friend, would forget or neglect it? If any of you have despised it, what shall I say to you? If it were a dreary book, written within and without with curses and lamentations, whose every letter flashed with declarations of vengeance, I might see some reason why you should neglect it; but O precious, priceless companion, dear friend of all my sorrows, making my bed in my sickness, the light of my darkness, and the joy of my soul, how can I forget thee? how can I forsake thee? I have heard of one who said that the dust on some men's Bibles lay so thick and long that you might write "Damnation" on it. . . . Let us take care how we trifle with this book, which is so instinct with life. Are you habitual students of the Holy Writ? Readers of it I believe you are, but are you searchers? The blessing is not for those who merely read, but for those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with his Word as your school-book? If not, you lack very much of the blessing you might otherwise enjoy.

Spurgeon. APRIL 9.

O How love I thy law! — Ps. 119:97. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city. — REV. 22:19.

True Love for God's Word.

TF you love the Bible, and talk out your love to it, the Bible will love you! Embrace the Word of God, and the Word of God embraces you at once. When you prize its every letter, then it smiles upon you graciously, greets you with many welcomes, and treats you as an honored guest. I am always sorry to be on bad terms with the Bible, for then I must be on bad terms with God. Whenever my creed does not square with God's Word, I think it is time to mould my creed into another form. As for God's words, they must not be touched with hammer or axe. O, the chiselling and cutting and hammering in certain commentaries to make God's Bible orthodox and systematic! How much better to leave it alone! The Word is right, and we are wrong, wherein we agree not with it. The teachings of God's Word are infallible, and must be reverenced as such. Now when you love it so well that you would not alter a single line of it, and prize it so much that you would even die for the defence of one of its truths, then it is dear to you and you will be dear to it. It will henceforth unfold itself to you as it does not to the world. God grant us to love the Word and feed thereon, that we may live to the glory of God all our days! Amen.

APRIL 10. Spurgeon.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. — JOB 19:25, 26.

Departed Saints Yet Living.

TE are not troubled with Sadducean doubts; to us, seeing that Christ rose from the dead, it is a matter of certainty that all his followers must rise also; and seeing that Jesus ever liveth, it is equally a matter of certainty to us that all the saints are still living, for he hath said, "Because I live, ye shall live also." We who believe in Jesus should rise into an atmosphere more clear and warm than that of the sepulchre; for the Lord Jesus hath abolished death, and brought life and immortality to light through the gospel. We are not sitting in the shadow of death, for eternal life has sprung up. Children of God, it is in the highest degree proper that you should think of things as your Father thinks of them; and he saith that "all live unto God." Let us correct our phraseology by that of Scripture, and speak of departed saints as inspiration speaks of them. Then shall we come back to the simple child's talk which Wordsworth so sweetly turned into rhyme — "Master, we are seven;" and in our family we shall number brothers and sisters and friends, whose bodies lie in the churchyard, and shall speak of those who have crossed the border, and passed within the veil, as still our own, and regard them as part and parcel of the one family in heaven and earth.

ALL power is given unto me in heaven and in earth. — MATT. 28:18.

The Source of Power.

A LL power is given unto me," says our divine Lord. Then, dear brethren, I think I can speak for you all when I say, WE RE-JOICE TO HAVE IT SO. It thrills my soul with rapture to think that he whom we love has all power. . . . If I had a little power of my own, I might depend upon it and live apart from my Lord as long as I had an independent fortune. But if all power is in him, what have we to do, when we rise in the morning, to get through the day, but to wait upon him for power for the day? . . . It is so blessed that all power shall be in him. because he is so easy of access. We can come so readily to him. You would find it hard to speak with a king or with a prince; but you can speak with the King of kings in the dead of night; you can lodge your petition with the Prince by the highway, or wherever you may be; for all power is in him. That is where you can get it. There it is, that the poorest sinner may touch the hem of his garment and be made whole. It is there that the most tried saint, the most busy man, the man most deeply immersed in business, may just step aside a moment and get power from him in whom power is lodged. . . . We may come with boldness to him, that we may be "strengthened with all might, according to his glorious power,"

APRIL 12. Spurgeon.

O WORSHIP the Lord in the beauty of holiness: fear before him, all the earth.— Ps. 96:9.

True Worship.

THAT a glory it is to have Father, Son, and Holy Spirit manifesting the Godhead in the midst of our assemblies, and blessing each one of us? For God to dwell with us: what a condescending presence this is! And will God in very truth dwell among men? If the heaven of heavens cannot contain him, will he abide among his people? He will! He will! Glory be to his name!... What an awe this imparts to every true church of God! You may go in and out of certain assemblies, and you may say, "Here we have beauty! here we have adornment, musical, ecclesiastical, architectural, oratorical, and the like!" But to my mind there is no worship like that which proceeds from a man when he feels. The Lord is here. What a hush comes over the soul! Here is the place for the bated breath, the unsandalled foot, and the prostrate spirit. Now we are on holy ground. . . . In such a case the most fluent think it better to be silent: for there is at times more expressiveness in absolute silence than in the fittest words. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Why? Because Jacob had said, "Surely the Lord is in this place." We regard the lowliest assemblies of the most illiterate people with solemn reverence if God be there; we regard the largest assemblies of the wealthiest and most renowned with utter indifference if God be not there.

THE water that I shall give him shall be IN HIM a well of water springing up into everlasting life. — JOHN 4:14.

Having the Source of Spiritual Life within Us.

ELOVED friend, I pray you seek after a BELOVED friend, I pray you seek after a spiritual life which is not even dependent on outward ordinances. It is a great comfort to be able to hear the Word faithfully preached; and if you can hear it, and do not hear it, you miss a great blessing, and incur grievous loss. But suppose you are placed where there is no preaching of the Word, then it will be a happy circumstance if your godliness can surmise such a deprivation. If you were away on some cattle ranche in America, far away from all religious worship, it would be a grand thing to be able to go to your Bible, and to your knees, and draw near to God alone, and so grow strong enough to send your branches over the wall, by blessing others, and beginning to teach or preach for Christ. This is the true way in which vigorous life shows itself.

I know that the Lord's Supper is a sacred ordinance, and I would have you come to the Lord's table as often as you can, for he hath said, "This do in remembrance of me;" but if it shall come to pass that you are where no Christian person is near with whom you could break bread, may you have grace to feed on Jesus himself! When the *tokens* of his flesh and blood are denied you, may you be driven to Jesus himself.

APRIL 14. Spurgeon.

As my Father hath sent me, even so send I you. — JOHN 20:21.

Our Mission.

TE are to go and teach the ignorant, convert the unconverted, and build up those who are converted. We are to do this as part of our loyalty to him who is the King. We are to do it for him and with him. We are to expect him to come; not saying, "My Lord delayeth his coming," but expecting him soon to appear; for I take it, brethren, that the great hope of the church is the second advent of our Lord Jesus Christ. There may be differences of form as to our expectation, but the whole church of God longs for the appearing and manifesting of the Son of God. We sigh from our very soul, "Come, Lord Jesus.". . . We are to work as servants that look to their master for their reward; as friends whose great delight it is to do this act of friendship — yea, of grateful love — towards him who poured out his soul unto death for them. . . . We shall never do this work aright, except as we get very near to our Master. We cannot teach what we have learned, and we cannot learn it so as to teach it well, unless we learn it of him. . . . We must live with Jesus. We must keep with Jesus. We cannot serve him else. The fellowship of Christ lies at the bottom of all true usefulness. If thou art beginning to serve God, and thou art not enjoying the light of his countenance, leave thy gift at the altar, and go first and be reconciled to thy God. If there is any cloud between thee and thy Lord, attempt not to act as God's servant until that is put away.

Spurgeon. APRIL 15.

THEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. — DAN. 12:3.

A Lighter of Souls.

OMING home one day my way lay up to the top of a steep hill. While I was on the lower ground, riding in a cab, I saw a light before me, and when I came near the hill, I marked that light gradually go up the hill, leaving a train of stars behind it. This line of new-born stars remained in the form of one lamp, and then another, and another. It reached from the foot of the hill to its summit. I did not see the lamplighter. I do not know his name, nor his age, nor his residence; but I saw the lights which he had kindled, and these remained when he himself had gone away. As I rode along, I thought to myself, "How earnestly do I wish that my life may be spent in lighting one soul after another with the sacred flame of eternal life! I would myself be as much as possible unseen while at my work, and would vanish into the eternal brilliance above when my work is done."

The taper which I hold in my hand is in itself a poor thing as an illuminator, but it can create quite a splendor in the room by the light which it has communicated to others. One lighted candle may suffice to set a hundred candles shining. It may light a much finer candle than itself. Andrew was not a very great personage, but he called his brother Peter, and led him to Jesus,

and Peter was a host in himself.

APRIL 16. Spurgeon.

HE that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. — Ps. 126:6.

Sowing in Tears, Reaping in Joy.

THERE is a distinct connection between importunate agonizing and true success, the sowing in tears and the reaping in joy. We must all steep our teachings in tears, "when none but God is nigh," and their growth will surprise and delight us. Could any one wonder at Brainerd's success, when his diary contains such notes as this: "Lord's Day, April 25th. - This morning spent about two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls; though it was early in the morning, and the sun scarcely shone at all, yet my body was quite wet with sweat." The secret of Luther's power lay in the same direction. Theodorus said of him: "I overheard him in prayer, but, good God, with what life and spirit did he pray! It was with so much reverence as if he were speaking to God, yet with so much confidence as if he were speaking to his friend." My brethren, let me beseech you to be men of prayer. Great talents you may never have, but you will do well enough without them if you abound in intercession. If you do not pray over what you have sown, God's sovereignty may possibly determine to give a blessing, but you have no right to expect it, and if it comes it will bring no comfort to your own heart. . . . If we cannot prevail with men for God, we will at least endeavor to prevail with God for men.

PRAY to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. — MATT. 6:6.

Steeping the Seed.

WO laborers in God's harvest met each other, once upon a time, and they sat down to compare notes. One was a man of sorrowful spirit, and the other joyous, for God had given him the desire of his heart. The sad brother said. "Friend, I cannot understand how it is that everything you do is sure to prosper. . . . The seed sown has been of the same quality, for I have taken mine where you have taken yours, from the common granary of Holy Scripture. But, alas! my seed never springs up. I sow it, but it seems as if I sowed upon the waves. I never see a harvest.". . . They talked long together; . . . they compared notes; . . . they looked through all the laws of husbandry; but they could not solve the mystery. At last one said to the other, "I must retire." "Wherefore?" said the other. "Why, this is the time," said he, "when I go alone to steep my seed." "Steep your seed!" said the other. . . . "I understand not what you mean. How do you steep your seed, and in what mysterious mixture?" "Brother," he said, "it is a composition made of one part of the tears of agony for the souls of men, and the other part of drops of the cordial of confidence in God as the hearer of prayer; this mixture, if you drop your seed into it, hath a transcendent efficacy to quicken the growth of every grain, so that none of it is lost."

APRIL 18. Spurgeon.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—ROM. 12:1.

The Joy of Full Consecration.

IT is the happiest thing that can ever happen to a mortal man, to be dedicated to God; it is the grandest posture in which a creature can stand, to be fully consecrated to his Creator; it is the sweetest and happiest condition in which a heart can be, when it feels that it is redeemed of the Lord, and henceforth is not its own, but bought with a price. No song among sweet pastorals can exceed in sweetness that heavenly canticle, "I am my beloved's and my beloved is mine." There is no greater joy than to know that the Lord has chosen us unto himself to be his peculiar heritage. Conscious of redemption by blood, and of separation unto Jehovah their God, "then sang Moses and the children of Israel this song unto the Lord." O, you that hope you are Christians, but have never yet taken this distinct step to avow yourselves to be wholly the Lord's; O, you that have never come clean away from Egypt, and made the waters to roll between you and a guilty world, - you have delayed a joy which I trust you will not longer miss, lest that dreadful text be fulfilled in you, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Spurgeon. APRIL 19.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. — ISA. 6:8.

The Divine Call for Missionaries.

RETHREN, the heathen are perishing, and there is but one way of salvation for them. ... While the world lieth under the curse of sin, the living God, who willeth not that any should perish, but that they should come to repentance, is seeking for heralds to proclaim his mercy; he is asking even in pleading terms for some who will go forth to the dying millions and tell the wondrous story of his love - "Whom shall I send?" As if to make the voice more powerful by a threefold utterance, we hear the sacred Trinity inquire, "Who will go for us?" The Father asks, "Who will go for me, and invite my far-off children to return?" The Son inquires, "Who will seek for me my redeemed, but wandering sheep?" The Holy Spirit demands, "In whom shall I dwell, and through whom shall I speak, that I may convey life to the perishing multitudes?" God, in the unity of his nature, crieth, "Whom shall I send?" and in the trinity of his persons he asketh, "Who will go for us?" . . . Alas, my God, are there no volunteers for thy service? . . . Sit down and listen to that sorrowful, yet majestic, command, "Whom shall I send, and who will go for us?" and then respond, "Ready, ay, ready, for anything to which our Redeemer calls us." Let those who love him, as they perceive the world's dying need, cry out in agony of Christian love, "Here am I; send me."

APRIL 20. Spurgeon.

THEN the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord. — I CHRON. 29:9.

Giving for Missions.

AM persuaded that we must rise to a higher style of giving before the Lord will ever bless the nations through us to any extent. Was not that well said, that our luxuries cost us more than our Lord? Will you think of that, some of you? Will you see if it is not true? . . . The first consideration of a Christian man ought to be, "How much can I do for Christ?" He pays his way, of course; but that being done, he says to himself, "I must cut down everything but my Lord. If I belong to him, and all that I have, for him I must live.". . . Some who have tried it do confess that the more they give, the more they have; and better still, they do not glory in having more, since it only brings more responsibility; but it gives them joy and peace to be able to consecrate their substance to the Lord. The heathen are perishing! Are you going to accumulate money? The heathen are perishing! they are sinking into hell! You believe in no higher hope by which they will come out of it. . . . Shall you look out for accumulating a fortune, getting your name into the paper as having died worth so much; or shall souls be saved; or at least shall your part of the work of consecration be done towards the work of their salvation? Let each man answer for himself, in the quiet of his soul, before the living God.

Spurgeon.

Why stand ye here all the day idle? — MATT. 20: 6.

Religious Sluggards.

A N American paper has the following in its corner of wit and anecdote: "A Sunday-school boy was asked by the superintendent, the other day, if his father was a Christian. 'Yes, sir,' he replied, 'but he is not working at it much.'"

In too many cases the same statement might be made. . . . Do you know a Christian who never attends week-day services, and only comes to public worship once on Sunday? "He is not working at it much." Do you know a professor who is not engaged in the Sabbath school, the visiting-society, the tract association, or any other form of usefulness? "He is not working at it much." Do you know a man who gives little or nothing to the work of the Lord, neglects family prayer, never says a word for Jesus, and never intercedes for perishing souls? "He is not working at it much." Perhaps he is the best judge of his religion, and does not think it worth being diligent about.

We heard of one who said his religion did not cost him a shilling a year, and a friend observed that he thought it was more than it was worth; and in the present case we may conclude that a man's religion is a very poor affair when "he does not work at it much." Our Lord did not set before us the Christian life as a dainty repose, but as a warfare and a struggle. He bids

us "strive to enter in at the strait gate."

APRIL 22. Spurgeon,

NOT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another. — HEB. 10: 25.

Absence from Week-night Services.

"PRAYER meeting and lecture as usual on Wednesday evening, in the lecture-room. Dear brethren, I urge you all to attend the weekly meetings. 'Forsake not the assembling

of yourselves together.""

Some of the "dear brethren" deported themselves in this way: Brother A—thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it rained very hard, and the same brother hired a carriage, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the "Intelligence of the Lobster."

Brother B—— thought he was too tired to go, so he stayed at home and worked on the sledge he had promised to make for Billy. Sister C—— thought the pavements too slippery. It would be dangerous to venture out. I saw her next morning go down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes.

Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there, and God blessed them. The persons who stayed at home were each represented by a vacant

seat. God doesn't bless empty seats.

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. — 2 PET. 3: 18.

Growing in Grace.

IT is a good thing to be diligent in good works, and to be abounding in acts of righteousness; but if you begin to say, "Now I am growing," because of doing this or that, you have made a great mistake. It often happens that when we are very full of public labors, we are very short in private devotions. . . . Do not think this is any excuse for anybody who is not doing much; you are not growing, for you are doing nothing. And those that are doing something must not boast of their growth. It hath more to do with private devotion than public exercise; with meditation than explanation; with contemplation and adoration than public service. We must keep a good lookout on the closet. We must well attend to the reading of the Scriptures. If not, however much we may seem to progress outwardly, we are not any richer; we are only beating out the little gold we had into a thinner plate, and spreading it over the surface. . . . Growth in grace is intimately connected with the growth "in knowledge of our Lord and Saviour Jesus Christ.". . . We may always test ourselves, whether we are growing, by this: Do I know more of Christ to-day than I did yesterday? Do I live nearer Christ to-day than I did a little while ago? for increase in the knowledge of Christ is the very test as well as the cause of an increased growth in grace.

APRIL 24. Spurgeon.

Take heed that ye do not your righteousness before men, to be seen of them. — Matt. 6:1 (margin).

Doing Things to Be Seen of Men.

PPLAUSE is what too many are seeking after. They eschew all secret religion, and only live when men may behold them. Now, is that our case? Let us deal honestly with ourselves; if we distribute to the poor, do we desire to do it in secret, where no tongue shall tell? Are our prayers offered in our closets, where God, who heareth the cry of the secret ones, listens to our supplication? Can we say that if every man were struck stone blind, and deaf, and dumb, we would not alter our conduct in the least? Can we declare that the opinion of our fellows is not our guiding law, but that we stand servants to our God and to our conscience. and are not made to do a wrong thing from flattery, nor are we urged to do a right thing from fear of censure? . . . The hypocrite sounds a trumpet before his alms, and chooses the corner of the streets for his prayers. To him virtue in the dark is almost a vice; he can never detect any beauty in virtue unless she has a thousand eves to look upon her. The true Christian, like the nightingale, sings in the night; the hypocrite has all his songs in the day, when he can be seen and heard of men. . . . Hypocrites do their good works for applause. Is it so with you? If so, be honest, and as you would convict another, convict yourself.

Woe unto you, hypocrites! . . . which strain at a gnat and swallow a camel.—MATT. 23:23, 24.

Straining at a Gnat and Swallowing a Camel.

THE slightest infringement of that which is a ceremonial observance becomes a great sin in the eyes of a hypocrite. . . . I have always noticed that those very particular souls who look out for little things, who are always searching out little points of difference, are just the men who omit the weightier matters of the law, and, while they are so particular about the tithe of mint, and anise, and cummin, whole loads of tithe wheat are smuggled into their own barns. Always suspect yourself when you are more careful about little than about great things. If you find it hurts your conscience more to be absent from the communion than to cheat a widow, rest quite assured that you are wrong. . . . Mark you, my dear friends, I like you to strain at the gnats; I have no objection at all, — only do not swallow the camel afterwards. Be as particular as you like about right and wrong. . . . Strain at the gnats; they are not good things in your wines; strain them out; it is well to get rid of them; but then do not open your mouth and swallow a camel afterwards; for, if you do that, you will give no evidence that you are a child of God, but prove that you are a damnable hypocrite. Rest ye assured that the man who strains at a gnat and swallows a camel is a deceiver.

APRIL 26. Spurgeon.

BE clothed with humility. . . . Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. — I PET. 5: 5, 6.

The Grace of Humility.

HUMILITY, most precious thing, where art thou? The depths of poverty say, "Thou art not in me," for the poor are often proud. The heights of riches say, "Thou art not here," for the rich are often proud, too. Thou art not to be found in science, for philosophy puffeth up. Thou art not to be found in ignorance, the very mother of pride. O humility, where can I find thee? Nowhere can I see thee, or know what thou art, except I sit at the feet of Jesus, and behold myself a lost, ruined sinner purchased by divine love. O, if you would be humble, you must look at your Saviour. . . . You will never know your own nothingness so well as when you see your Saviour's greatness. . . . The nearer we get to Jesus, the smaller self will appear to be. Self and Christ can never come together. When I stand near self, Christ is small: when I stand near Christ, self is small. May God grant you to grow in the knowledge of Christ. Read the Scriptures more. Seek more the influences of the Holy Spirit upon them; spend more time in devotion; ask God the Holy Spirit to give you a fresher gale from Calvary; be oftener on the mount of transfiguration, in the garden of suffering, in the hall of agony, under the cross of crucifixion: live with Jesus and near to him.

THE cup which my Father hath given me, shall I not drink it? — JOHN 18:11.

Quarrelling with God about Our Trials.

UR natural corruption is apt to quarrel with the Lord concerning our suffering. Against this be ever watchful. Whenever you are called to endure trial, do not complain of the particular form it takes. Perhaps it is great bodily pain, and you say, "I could bear anything better than this." That is a mistake. God knows what is best for his child. "O. I could bear sickness." says another, "but I have been slandered! My character is taken away, and I cannot bear that." Thus our will asserts its place, and we pine to be our own god and ruler. This must not be. You must, my dear friend, bear that which the Lord appoints, or else you will make the matter a good deal worse. . . . Let the Lord appoint you care or calumny, sickness or slander, for he knows best. "But I am afraid I shall lose my wife, or my favorite child. I think I could suffer anything but that." Yes, you see, a rebellious spirit contends with God one way or another; it cannot be quiet. . . . O, let us be silent before the Lord, and judge his ways no longer, for in this there is no benefit to ourselves or others! Say, "It is the Lord, let him do what seemeth him good." . . . Bow your head, and silence your tongue, and have done forever with arraigning your Maker before your petty judgment-seat. Shall not the heavenly Father do that which is right and good?

APRIL 28. Spurgeon.

THE chiefest among ten thousand . . . he is altogether lovely. — CANT. 5:10, 16.

"More Love to Thee, O Christ."

THE way to grow in love to Christ is to know more of Christ. The more you discover of his beauties, of his excellences, of his virtues, of his perfections, of his glories, the more your soul will be in him. I tell you who do not love Christ at all, it is because you do not know him; for, if you knew anything of him, you would love him in proportion to your knowledge. The more you know of my Master, the more you will love him. . . .

Blessed are the men that improve in acquaintance! Jesus Christ is one of these blessed ones; the more you know of him, the more you love him. Sweet Jesus! when I saw thee first, I loved thee. When first thy wounded hand and bleeding side were uncovered to me, then I loved thee. Ah! but that love is nothing compared with what I have now. And, O, when I shall see thee as thou art — when my soul becomes changed into love, the love I have now shall seem to have been naught but a spark; ay, very hatred itself compared with the love which I shall have to thee then!

Know more of Christ; read more of him; think more of him; ask more about him; because you will be sure to grow in the grace of love, in proportion as you know more of Christ.

Who shall roll us away the stone? . . . And when they looked, they saw that the stone was rolled away. — MARK 16: 3, 4.

The Way Will Be Cleared as We Go.

THE driver of the tram-car through the streets of our city starts with his car upon a line which runs continuously to his journey's end. If he goes on straight ahead, he will surely come to the destined place. Should he be able to see all the route at once, he would observe many coal-wagons, furniture-vans, timber-carriages, brewers' drays, and the like, blocking up his road along the rails, and he might mournfully ask, "How can I move all these things?" But he takes no such lengthened view, and asks no such useless question. As he moves along, all sorts of obstructive traffic give way before him; even the van demons yield him the road. When one of them is a little slow in getting out of the way, our driver blows his whistle, and, after two or three shrill appeals, the obstinate vehicle retires. As the rails run all the way, so does the car. Just so are we on the rails of eternal life. Between us and heaven there are a thousand obstructions, and if we think of them all we may well be fearful; but they will one and all disappear as we come to them. If they should seem likely to bar our progress, we must sound the whistle of prayer, and in due season they will turn aside and leave us a clear road along the lines of covenant grace. Therefore go ahead and fear no impediment.

APRIL 30. Spurgeon.

Who hath warned you to flee from the wrath to come? — MATT. 3:7.

Wrath to Come.

Y hearer, if thou lovest sin, thy heart is not right in the sight of God. Thou art still a stranger to divine grace. The wrath of God abideth in thee. Thou art a lost soul unless God change thy heart. And yet, another remark here. Sinner, thou sayest thy sin is but a little one. But dost thou not know that God will damn thee for thy little sins? Look angry now, and say the minister is harsh. . . . An eternity of woe is prepared for what men call little sins. It is not alone the murderer, the drunkard, the whoremonger, that shall be sent to hell. The wicked, it is true, shall be sent there, but the little sinner, with all the nations that forget God. shall have his portion there also. Tremble, therefore, on account of little sins. . . . What a dreadful idea is contained in these words, "The wrath to come"! Mark, hell is always "the wrath to come."... O, what an idea! I know not how to utter it! And yet for your little sins, remember, you incur the wrath to come. O, that ye would arise, that you would flee from the wrath to come, that ye would forsake little sins, and fly to the great cross of Christ to have little sins blotted out, and little offences washed away! O, "the wrath to come! the wrath to come!" It is enough to make one's heart ache to think of it. God help you to flee from it. May you escape from it now, through Jesus Christ our Lord. Amen.

MAY WITH FREDERICK BROTHERTON MEYER.





REV. F. B. MEYER.

May.



MEYER. MAY I.

O LORD, hear; O Lord, forgive; O Lord, hearken, and do. — DAN. 9:19.

Begin the Day with God.

As I stand at the doorway of this new day, I come to thee, most blessed Lord, to renew my vows. My soul lies low in penitence before thee, as I recall all thy patience and loving-kindness, thy forbearance and tender pity, towards one of the most unworthy of thy children. I have so often failed thee; I have disappointed thee when I might have pleased thee; I have thwarted thee when I might have yielded to thy holy purpose. My only plea is thy most precious blood. Thou hast magnified thy mercy in saving me; now magnify thy grace in forgiving and restoring my soul. Let me stand again in thy holy presence, and speak with thee, face to face.

"Nothing between, Lord, nothing between."

From this moment I solemnly, and in thy grace, renounce and put away the evil things which have usurped an unholy supremacy with me, — the companionships that lower the temperature of my inner life; the books and amusements that have cast a shadow on my hours of fellowship; the sin that so easily besets me; the yielding to sloth that has robbed me of so many seasons of hallowed communion; the desire to please men rather than thee, and to succeed in this world rather than to be a humble servant in thy glorious household. . . . O, keep me true; thou hast kept my soul from death; wilt thou not keep my feet from falling? — *The Golden Rule*.

MAY 2. MEYER.

GIVE thyself wholly. — I TIM. 4: 15.

A Personal Experience.

TERY memorable was the night when I came to close quarters with God. The Angel that wrestled with Jacob had found me, eager to make me a prince. There were things in my heart and life which I felt were questionable, if not worse; I knew that God had a controversy with regard to them; I saw that my very dislike to probe or touch them was a clear indication that there was mischief lurking beneath. At the same time I did not feel willing to give these things up. It was a long struggle. At last I said, feebly, "Lord, I am willing to be made willing; I am desirous that thy will should be done in me, and through me, as thoroughly as it is done in heaven; come and take me, and make me, and break me." That was the hour of crisis, and when it had passed I felt able at once to add, "And now I give myself to thee, body, soul, and spirit; in sorrow or in joy; in the dark or in the light; in life or in death; to be thine only, wholly, and forever. Make the most of me that can be made for thy glory." No rapture or rush of joy came to assure me that the gift was accepted. I left the place with almost a heavy heart. I simply assured myself that he must have taken that which I had given. And to that belief I clung all the days that followed. And thus at last the joy and rest entered, and victory and freedom from burdening care. -"SEVEN RULES FOR DAILY SOWING."

THAT I may daily perform my vows. — Ps. 61:8.

Seven Rules for Daily Living.

I. Make a definite consecration of yourselves to God. — With most people it would be sufficient to write out Miss Havergal's hymn, and sign their names at the foot.

2. Tell God that you are willing to be made willing about all.—Let the Lord Jesus keep the house of your nature, scrutinizing every visitor, admitting only his friends. He must have the key of every room.

3. Reckon on Christ to do his part perfectly. — Directly you give, he takes. Directly you will

open the door, he enters.

4. Confess sin instantly. — Do not wait for the evening to come, or until you can get alone, but there in the midst of the crowd, with the footprints of sin still fresh, lift up your heart to your merciful and ever-present Saviour, and ask forgiveness.

5. Hand over to Christ every temptation and care. — In the early morning intrust to him the keeping of your soul, and expect him to keep it.

6. Keep in touch with Christ. — Go where he is most likely to be found; either where two or three of his children are gathered together, or where the lost sheep is stroying.

where the lost sheep is straying.

7. Expect the Holy Ghost to work in, with, and for you. — Rely on the Holy Ghost to go before you, to make crooked places straight, rough places smooth. — "Seven Rules for Daily Living" (condensed).

MAY 4. MEYER.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. — Rom. 12: I.

A Living Sacrifice.

/IELD to Jesus your whole self. You are his by the purchase of his blood; now be his by your own glad choice. Bind yourself as a sacrifice to the horns of the altar. Present your body, soul, and spirit. Hand yourself over to be his. Ask him to come and take you. Tell him that, in this glad hour, you wish to be made willing to have his way, his will, his law, in all. Go through life saying, a thousand times each day, "I am his.". . . He pledges his word, to take that which is given to him. At first there may be no gracious response of emotion, but as the days pass on, and you come to taste more and more of the sweetness of belonging, nevermore to yourself, but only to him, there will come into your heart the fulness of joy, as well as the fulness of power. . . . Then you will think more of what he says to you than of what you say to him. Then you will always be on the alert to catch the least whisper of his voice, the slightest token of his will. Then you will bring every plan and purpose into the King's weigh-house before putting them in action, or even submitting them to your dearest friend. Then there will be ever on your lips the words, "What next, dear Lord, what next?" and you shall read his will in circumstances which to others might seem trivial. You shall abide in him and he in you. - "THE Secret of Power."

MEYER. MAY 5.

THE Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. — 2 CHRON. 15: 2.

The Need of Unhurried Communion.

JUST so long as the spirit of man keeps on terms of intimacy with the loving spirit of God, whilst the Bible is regularly and prayerfully studied, and the habit of retirement is maintained, there will be a regular growth in grace

and in the knowledge and love of God.

If only the golden pipes are kept free and unclogged, there will be an uninterrupted flow of the golden oil to feed the flame of a holy life. We know all this. Our hearts have often tasted the sweet refreshment and holy encouragement which are found in these quiet, blessed hours spent in the most holy place. We know that there is nothing more productive of all that makes life worth having than communion with God. And yet this is the one exercise which we are most prone to hurry or neglect. The chapters of the Word of God are skimmed as a duty, as the surface of a mountain lake is touched here and there by the breast of the wild fowl; whilst the morning or evening prayer is uttered so coldly and perfunctorily that it had almost better have been unsaid. Is it, then, to be wondered at that the energies of the spiritual life decline, and sadly need the interposition of some strong, wise hand to restore? "He restoreth my soul."-"THE SHEPHERD PSALM."

MAY 6. MEYER.

MARTHA was cumbered about much serving. — LUKE 10:40.

Fellowship and Service.

THE reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting of strength to an invalid by food. And this reading must be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when he needs you to be alone with him, that he may declare to you his Father's name, and reveal himself, and charge you with the spiritual forces stored up in him. It will be well for you to keep yourself free from attractive avenues of service, to be fresh for these still hours. They are more dear to him, and more needful to you, than all your service. earing-time and harvest thou shalt rest." One hour spent in work after prolonged fellowship with Christ will pay better than twelve hours spent in unbroken toils. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work.

Help me to remember this, thou Lord of the harvest, and often may I leave even the whitening fields, that in thee I may find rest and strength. And if I seem to tarry, I pray thee, send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha. — "The Secret of Power."

MEYER. MAY 7.

MEDITATE upon these things; give thyself wholly to them; that thy profiting may appear to all. — I TIM. 4:15.

Meditation.

THERE is plenty of work being done; much attendance at conferences and special missions; diligent reading of religious books; but there is a great and fatal lack of holy meditation upon the person, the words, and the work of the Lord Jesus Christ.

Will each reader of these lines stay here for a moment, and ask if he knows anything of the interior life of meditation, which is ever deriving fresh sustenance from a consideration of the Lord?

It was only the other day I was rebuked by the habit of a well-known Roman Catholic bishop, of whom it is said: "The first point of his rule was early rising, which he faithfully practised to the last day of his life, and often recommended to others. He was the first on foot at his palace, and began his prayers and meditation between four and five o'clock in the morning, and never spent less at them than an hour. He often did this with his memoranda in his hand, so as to recall past graces and thus rekindle the flame. Nor did it seem as though any hour passed in his crowded and stirring life, without by some direct act refreshing his soul by communion with God." — "THE SHEPHERD PSALM."

MAY 8. MEYER.

TRULY I am full of power by the spirit of the Lord. — MIC. 3:8.

The Power of God.

of power? You stand face to face with devil-tormented people, but you cannot cast the devil out. You feel that you ought to confess Christ in the workshop, in the commercial room, the railway carriage, and the home; but your lips refuse to utter the message of your heart. Yes, and worst of all, you are constantly being overcome by besetting sins, which carry you whither you would not. There is a lamentable lack of power among you.

But where can I find the power of God?

Jesus Christ is the reservoir in which the power of God is stored. "It pleased the Father that in him should all the fulness dwell." All power is his. He would not receive it from the devil on the mountain of temptation, but he laid claim to it on the mount of ascension. Listen to his majestic words: "All power is given unto me in heaven and in earth."

How may I get this power for myself?

By faith. Each time you are face to face with some difficulty or temptation or service, lift up your heart to the living Saviour; draw upon him; let him feel that you are depending upon him for the word to say and the strength to say it. And immediately there will be a welling up of power within your heart, as lakes are filled from hidden springs. — "The Secret of Power."

CHRIST liveth in me. - GAL. 2: 20.

An Object Lesson.

NE morning last summer at Northfield, I accentuated the utter hopelessness of repairing and sanctifying our own nature, and the imperative necessity of securing the indwelling and uprising of the life of the Lord Jesus. . . . In the afternoon Mr. Moody appeared with a young apple-tree, and commenced the following conversation with his brother, who is a practical gardener.

"Would this stock produce apples?" "No, it is a forest sapling." "How did you get these apples?" "We ingrafted the slip of an appletree." "How did you graft?" "We made the incision with the knife, and inserted the applegraft. Then all the sap and strength of the

sapling began to pour into the graft."

Turning to me, Mr. Moody said, "Is that not something like regeneration, when Christ comes into our heart, and our life begins to flow through him?" Questioning his brother again, he said, "Suppose there came shoots under the graft; would they not divert the strength of the tree?" "Certainly, they must be cut off." "Suppose you cut them off once, will they come again?" "There is always a tendency to do so, but if you cut a shoot off three times in the same place, it will not trouble you again; but the old stock will probably break out in another place lower down."

Turning to me, Mr. Moody said, "Is not that like our old nature continually striving for the

mastery?" — The Golden Rule.

MAY IO. MEYER.

THE life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. — GAL. 2: 20.

Not Attain, but Obtain.

OU cannot attain that victory over besetting sin; you have fought and wrestled for it in vain for years, and always been worsted; but you can obtain it by the up glance of the eye of faith to the Lord Jesus, who has overcome all our foes. . . . Do not strive to attain the victory by your own efforts; but look to Jesus to give the victory. Now, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

You cannot *attain* some grace of Christian character which you long to possess; but you can *obtain* it. It is there in the character of Jesus, waiting for you; and all that is requisite on your part is to adopt an attitude of utter and constant dependence. God hath blessed us with *all* spiritual blessings in Jesus, and he hath given us all things that pertain to life and godliness, through the blessed knowledge of the Son of his love.

You cannot attain that power in service before which hard hearts will break, and eyes unused to weeping shall be filled with tears. It is not an acquisition or an attainment; it will not come by practice or education, or any number of elocution lessons; it is a secret from all who desire it for any selfish or vainglorious end. But if you will wait before God in silence and patience, your eyes being ever towards the Lord, he will give you your heart's desire. — The Golden Rule.

MEVER. MAY II.

CHRIST in you, the hope of glory. — Col. 1:27.

Three Significant "Ins."

YHRIST glorified in us (Gal. 1:24). "We have been all night with God," cried some salvationists to old Andrew Bonar; "can't you see our faces shine?" "Moses wist not that

his face shone," was the immediate reply.

When Jesus has really taken possession of us, we shall not need to tell people so. Probably we shall be the last to count it so. But others will take knowledge of us that we have been with him; and, instead of concentrating their attention on us, they will turn to the source from

which the transforming radiance proceeds.

Christ mighty in us (Gal. 2:8). What we cannot do, he does through us. Hudson Taylor tells that at the beginning of his life he thought he heard Christ saying, "I am going to evangelize inland China, and if you will work with me, I will do it through you." He yielded himself to Christ, and Christ has wrought effectually through him to the founding of the China Inland Mission. This is the secret of successful work; not to toil for Christ, but to open our whole nature to him, that he may pour through it the tides of his glorious energy.

Christ lives in us (Gal. 2:20). "Do you ask," said Luther, "who lives within?" I answer, "Not Martin Luther, but Jesus Christ." Give yourself up to him without reserve. Let it be your one aim to abstract yourself from everything that would be disgraceful to him, and throw open all the avenues of your being to his indwelling!

MAY 12. MEYER.

IF we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — I JOHN I: 9.

Unconfessed Sin.

INCONFESSED sin is a great cause of swift spiritual decline. If there be a cause of disagreement, however trivial, among friends, they shrink from meeting; or if they meet, there is a coldness and restraint which are the more evident and painful in proportion to the warmth and intimacy of their previous attachment. There can be no more heart-union till the cause of esstrangement has been probed, and the wrong confessed, or the misunderstanding explained. And the same principle obtains in the relationship of the soul with God. When we sin, there is generally a tendency to imitate Adam and Eve in their concealment. The happiest hour in all the day was that in which, as the evening breeze shed a delicious cool on the tropic heat, the voice of the Lord God was heard summoning them to commune with him. But sin makes the thought of fellowship unwelcome. Similarly we have learned, again and again, that unconfessed sin casts a dark shadow over our fellowship with God. . . . O, do not wait for days or weeks to elapse ere you apply to him for his restoring grace! But just as you are, dare to trust him now. Whilst the throb of passion is still beating high, and the shame of the deed is recent, look up to him and claim forgiveness. - "THE SHEPHERD PSALM."

MEYER. MAY 13.

WHAT lack I yet? - MATT. 19: 20.

Causes of Failure.

WEAK faith generally shows there is something wrong in the inner life. Examine yourselves to see the cause. Are you yielding to temptation? Every temptation overcome is an increase of spiritual power, but every temptation yielded to, cuts the sinews of your strength and shears off the seven locks of your might. Have you fully yielded yourself to God? Often failure points to lack of consecration. Is not self too prominent in you? Before conversion you lived from the centre of an irreligious self. Are you perfectly sure that you are not now living from the centre of a religious self?

Show me the workings of this religious self, the symptom and source of my weakness, that I may know and hate myself. Think a moment! In making plans for God's work, do you not often act upon your own impulse, instead of waiting to inquire his will? Have you not often rushed into an enterprise without once considering whose spirit it was that prompted you? Do you not continually ask God to help you in all your little schemes, without first asking if he approved of them, or seeking to know what he had on hand, and to know if you might help him? And, when all is done, is there not a spirit of self-congratulation, which, though it may array itself in the garb of humanity, is most distasteful to him who resisteth the proud? — "THE SECRET OF POWER."

MAY 14. MEYER.

Not unto us, O Lord, not unto us, but unto thy name give glory. — Ps. 115: 1.

Not I, but Christ.

In Christian work especially, let us remember not to attract people to ourselves. Too many magnify themselves above their Lord. They fill the field of men's vision. They so concentrate men's attention upon themselves and their doings that the Lord Jesus becomes a shadowy figure hardly recognized or sought after. . . . It seems as though comparatively few can be sent upon the Lord's errands without their securing for themselves such heavy percentage of the profits that there is very little revenue forthcoming for the King.

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word."

Let us never forget what St. Paul said. After he had made the assertion, "I labored more abundantly than they all," he found it necessary to modify the expression by adding, "Not I, but the grace of God which was with me."

As the lantern is only for the light, and the glass for the water, and the green plant for the flower, so be content just to hold, convey, and present Christ before men. Do men stop to look at the wire on which the electric light burns, or the earthenware pipe through which the water flows? Be content to be nothing that God may be all in all. — The Golden Rule.

LEST I myself should be a castaway. — I Cor. 9:27.

A Castaway.

I HAVE such a fear of being a castaway! What a dreadful thing it would be! I do not think that Paul meant that he was in danger of being cast away from the presence of God or shut out of heaven, but that he was in danger of rendering himself unfit for God's use. . . . When the stylographic pen came out, I bought one, but it served me poorly. When I wanted to use it, it would not work; and when I did not want to use it, it ran rivers of ink. Now I have a better one. It obeys my will perfectly. Whenever I start on a journey, I fancy I hear the old pen saying: "Ay, he is off again. He is n't taking me with him. Time was when he never wrote a letter, but I did it. I always knew his thoughts when they came fresh from his mind, before any one else knew them. But now he uses me no longer. I am a castaway." It is my pen still, but I do not use it now. And you, dear soul, may still be Christ's; but the happy, happy days when Christ used you to write his messages upon the tablets of human hearts have passed away. When he wanted you most, you did not serve him. You brought delay and unrest to the Master; for instead of working through you, and through you executing his purposes, he had to turn his attention to you. In the critical moment when Christ wanted to work through you, he had to stop to get you right. And you are a castaway. - The Golden Rule.

MAY 16. MEYER.

CREATE in me a clean heart, O God; and renew a right spirit within me. — Ps. 51: 10.

Spring Cleaning.

NOST careful housekeepers count it part of household economy to have what they are pleased to call a "spring cleaning." This suggests the desirability of our having an occasional inspection of our soul-life, to see whether we are

advancing or receding. . . .

Pass your secret times of devotion in review. Are you as keen for your Bible as for your newspaper or story-book? Are you content with the smallest allowance of prayer that will keep conscience quiet? Do you allow time for holy familiarity to grow up between you and your heavenly Friend? Or do you rush in and out, as some tourists are said to "do" picture galleries and cathedrals, without allowing time for the solemn majesty of the Madonna or the painted window to steal in upon the heart?

Do you allow your imagination to conjure up impure images, and bear you away to forbidden scenes, or is it tenanted with pure and beautiful shapes? Are your affections centred on legiti-

mate objects?

Where does your will point? Are you quite sure that it is true to the magnetic pole of the will of God? If the tuner must come month by month to piano and organ to bring the musical instrument into a condition of perfect harmony, do we not all need that God should raise our will into perfect accord with his own?— The Golden Rule.

MEYER. MAY 17.

O THAT thou wouldest bless me indeed . . . and that thou wouldest keep me from evil. — I CHRON. 4:10.

A Prayer.

IN my inner life, I desire to be kept absolutely pure and lovely. O holy and spotless One, be in me the crystal fountain of purity. O Lamb of God, be in me the source of absolute meekness and humility. Make me instantly sensitive to the least taint of impurity and uncharity. Before ever the suggestion has assumed a tangible shape, may I have detected it and taken shelter in thee.

In my home life may I be made a blessing, its sunbeam when the days are dark, its inspiration when the days are sad and hopeless, its tender comfort when the days are full of pain and tears.

Always thinking of others before myself.

In my religious life may the neglect of prayer and thy holy Word be things of the past. Wake me morning by morning to hear as a disciple. Enable me to spring up at thy call, and like all thy true servants to rise up early in the morning, to gather the manna ere the dew be gone. May my fellowship with thee be unbroken through the day, and continue so that at least once in every fifteen minutes I may look up into thy face, even if I have not time to speak.

In my daily calling make me diligent in business, fervent in spirit, serving the Lord. May I do my work, not for the wages I get, nor to secure an advance; but so as to please Jesus. — The Golden

Rule.

MAY 18. MEYER.

Whatsoever ye do, do all to the glory of God. — I Cor. 10:31.

Doubtful Things.

IN the life of every Christian there are many questions which rise perpetually for an answer. We puzzle about them in our hours of reverie. We listen with keen intentness to an address or sermon that seems likely to cast light on them, though as often as not we turn away disappointed. We sometimes, in bursts of confidence, intrust them to our friends, asking for help. And yet, after all, we have to waive the verdict; and the solution is given, not definitely or concisely, but by circumstances or by an entire change in the conditions of our life. . . . It is almost impossible, therefore, to lay down any authoritative rules of conduct. After all, each must decide what is right or wrong for himself. All we can do is to enunciate certain great principles which always need to be borne in mind. . . . One of these is, to do nothing on which you cannot ask the blessing of Christ. In the old days it was thought that if the sign of the cross were made over any vessel that contained poison, it would instantly be shivered in pieces; so whenever some doubtful topic confronts us, let each say: "Can I do this for Jesus? Can I do it as one who is abiding in fellowship with him? Can I ask his blessing? Can I do it for his glory?" If you can; if, as you look up into his face, he answers you with a smile, then hesitate no more, but go forward where the way lies open. — The Golden Rule.

MEYER. MAY 19.

As he thinketh in his heart, so is he. — Prov. 23:7.

Our Thoughts.

NTIL you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

There are many who pride themselves on their outward behavior, on not having traversed the rights of God and man; they even bear a Christian name and engage in Christian work; but their minds are full of vile thoughts, which desecrate the sacred precincts of the soul which was meant to be the temple of God alone. . . . If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men. — The Golden Rule.

MAY 20. MEYER.

Bringing into captivity every thought to the obedience of Christ. — 2 Cor. 10:5.

Controlling Our Thoughts.

O not say that you cannot control your thoughts. It is perfectly certain that you can. . . . We all have the God-given power of excluding bad and vain thoughts, or of turning towards whatsoever things are true, honorable, just, pure, lovely, gracious. "If there be any virtue, if there be any praise, think on these things.". . . Like the Psalmist we may say, "I hate vain thoughts," because of the curse they bring to my heart, and the grief they bring to my King. Intrusion is forbidden by the double barrier of our own choice, and the keeping power of Jesus. Let the peace of God keep the door of heart and mind, turning back the unfit intruder. Let the Holy Spirit bring every thought into captivity to the obedience of Christ. Let the faithful Saviour have the keeping of the soul intrusted to him, that he may watch every menacing thought that lurks in the shadow. He will not fail the suppliant whose lips are familiar with one of the greatest of uninspired prayers,— "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name." If only you would ask Christ to undertake the straining out of unworthy, vain, proud, jealous, and evil thoughts, you would find that he would be as vigilant as the warder who from his watch-tower detects the spy or traitor. — The Golden Rule.

MEYER. MAY 21.

FORGETTING those things which are behind. — Phil. 3:13.

Forgetting Past Sorrows.

ORGET your past sorrows. Some always bear themselves as if they would say, "I am one who has seen affliction; call me not Naomi, but call me Marah, for the Lord hath dealt very bitterly with me." There is a pensive, dejected look as though God had forgotten to be gracious, and had shut up his mercy forevermore. This does not commend our God to others, and it betrays a wrong state of things in ourselves. . . . If a father chastens a child, do not expect it to wear always afterwards a downcast look. If it did, we might fear it had not forgiven its parent, and was resenting the chastening as a personal wrong. The stripes should be accepted and pondered, but the face should be lightened with the assurance of the father's forgiveness, and perfect trust that all was lovingly meant.

So with ourselves. We have seen sorrow. The shadow has passed over our sun; the sirocco has withered our green oasis. We can never forget the dear one taken from our side. But beside the cross there are springs of joy; let us drink of them. Much is gone; but, thank God, much is left. Let us look not only on our losses, but also on our possessions. Let us be sure that we have forgiven God. Let us lift to him a face, wet with tears, perhaps, yet full of love and trust, until he shall illuminate it with the light of his countenance. — *The Golden Rule*.

MAY 22. MEYER.

LAYING aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. — I PET. 2: I.

Tempers and What to Do with Them.

WHAT a shadow is cast over lives and homes by bad tempers! How may those afflicted with ill temper be delivered? The apostle says, "Laying aside all malice." That "laying aside" is a remarkable expression, for it means that the thing may be done by one sudden, definite act. We are not to wait till these evil things die down in our hearts, but are to make up our minds, once and forever, to lay them aside, as a beggar his rags when new clothes are offered him. It is a definite act of the will. Will you make it now? Will you say, "From this moment I choose to be free from these things, and I deliberately put them off"?

But you fear this will not help you, you have so often made good resolutions before and broken them. Then take one further step. Trust Christ to keep you. Say, "Lord, I have often tried to keep my temper, and failed, but henceforth I trust its keeping to thee." Every morning look up into his face and say, "I am still trusting thee to come between me and my evil past, and to fill me with thine own sweetness, gentleness, and patience." In moments of provocation, dare to trust him still. Live thus, and you will be known for the very opposite temper to that which has so often caused you poignant regret.

— The Golden Rule.

MEYER. MAY 23.

SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. — MATT. 6:33.

Bread-winning.

A LMOST the first question in every one's life is to settle the question that Satan put to our Lord in his first temptation. Where does bread, and bread-getting, come in? Is it to be the first consideration, or the last? According to Satan's way of looking at life, the bread question is paramount; according to Christ's, secondary.

It is very remarkable that this was the first temptation, because it so constantly occurs in every life; and sooner or later the devil comes to us with the suggestion that we must live, we must make or get our bread, leaving considerations of truth, honor, God, and eternity to come in second best.

The man who keeps his shop open on Sunday, because on that day he makes more than in all the rest of the week, says in effect, "Bread is my first consideration; my family and I must live." The young man that accepts a partnership in some lucrative business, against which his conscience raises urgent protest, says, "Bread is first." The girl who accepts a wealthy suitor with whom she can have no real sympathy, also says, "Bread is first." Some day you will have to choose between your situation and your conscience, between making a large income and following principle, between mammon and God. — The Golden Rule,

MAY 24. MEYER.

My God shall supply all your need. — PHIL. 4:19.

Trusting God for Daily Bread.

MID all the sorrow and want of the world. the Lord's sheep are well supplied. The cry of the worldling is contained in the weary confession, "I perish with hunger." But the boast of the saint rings through the glad assurance, "My God shall supply all your need." His hired servants have bread enough and to spare: how much more his own! . . . Your experiences may seem to contradict this glad announcement; but perhaps you have not, by faith, sought and appropriated the supplies which have been placed ready to your hand; or you have not made known your requests unto God with prayer and supplication; or your hour of need has not yet fully come; or you have misunderstood your real need, and are asking for something that would do you harm. . . . It is very unbecoming, to say the least, that God's children should be fretful about their daily bread, supposing they are using all lawful methods to obtain it, as the children of men. . . . What would you say, if, when schooltime came to-morrow morning, your little boy before he started with unwilling feet to school - entered your larder, and busied himself examining its contents, with special reference to your provision for dinner? Would he not legitimately incur your displeasure? Would you not say, "Be off to school, and leave me to care while you are gone?" Would you not rebuke him for his want of trust? - "THE SHEPHERD PSALM."

MEYER. MAY 25.

THE LORD is my shepherd; I shall not want. — Ps. 23: 1.

Jehovah=Jesus, My Shepherd.

"THE LORD." It is printed in small capital letters, and wherever that is the case, we know that it stands for the mystic word, Jehovah. . . . Jehovah means the living One, the self-existent Being, the I Am. . . . But as we travel in thought down the ages, we meet a gentle, weary Man, on whom the shadow of coming sorrow hangs darkly. Within a few miles of the spot where they had been first uttered, he takes up these very words, and applying them to himself, he says, "I AM THE GOOD SHEPHERD."

Combine the two: the august word for the everlasting God, and the tender word for the Saviour; and we have a worthy title for our Lord, Jehovah-Jesus. Let us read it into our psalm, and say with a new appreciation of its meaning, "Jehovah-Jesus is my Shepherd." What need can we have that is not met by this twofold nature? As Jehovah, he has all power; as Jesus, all sympathy. As Jehovah, he sustains all worlds; as Jesus, he ever liveth to make intercession. As Jehovah, he is sovereign Lord of all; as Jesus, he still treads the pathways of this world by our side, whispering sweetly and softly. "Fear not, little flock." How safe and blest are you to whom the Lord is Shepherd! Put down this volume, and repeat again, in holy reverie, the well-known words to the end. — "The Shepherd PSALM."

MAY 26. MEYER.

That he by the grace of God should taste death for every man. — Heb. 2:9.

Christ's Cup.

REMEMBER his own words in the garden, when his agony had passed, and the ruffian band was about to bind him, and Peter impetuously drew his sword: "Then said the Lord unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"

Consider the ingredients of Christ's cup, — the shame and spitting; the pain and anguish; the physical torture; and, above all, the bitterness of our sins, which were made to meet in him; the guilt of our curse, which he voluntarily assumed; the equivalent of our punishment which was imputed to him. If we may so put it. the human race stood in one long line, each with a cup of hemlock in his hand; and Christ, passing along, took from each his cup and poured its contents into the vast beaker which he carried; so that on the cross "he tasted death for every man." Thus our lives brim with salvation, because his brimmed with condemnation. Our cup is one of joy, because his cup was one of sorrow. Our cup is one of blessedness, because his was one of God-forsakenness. Never forget the cost at which your brightest moments have been made possible. — "THE SHEPHERD PSALM."

LOOKING unto Jesus. — HEB. 12: 2.

Our Ideals.

POR many years General Gordon was my ideal. How I read and read again, the story of his life, and the inner story given in his letters! That utter trust in God to fulfil through him his divine purpose, that indifference to praise or blame so long as he was pleased, that singleness of purpose, that strength of soul, that humility which would not keep the presents of the emperor lest they should foster a spirit of ostentation!

But there is no ideal like that presented in the character of the man Christ Jesus; no motto so wholesome and inspiring as to ask, "What would Jesus have done?" no ambition so ennobling as to walk through the world being as absolutely Christlike as possible, so that weary and fallen souls may look up to us, and think that Christ has come again to the world, and bless God for us.

Do not slur over your failure to reach your ideal as if it were a trifling and insignificant matter. Confess it to yourself, to your companion in it, and above all, to God. Nothing will so soon spoil the ear of the singer as inattention to the minor inaccuracies of execution and expression. When once you permit yourself to fall beneath your best, you begin to drift rapidly to the worst. O for grace to be merciless to ourselves! But be merciful to others. Compare their worst with your worst; and not as so many do, other people's worst with your best. — The Golden Rule.

MAY 28. MEYER.

SILVER and gold have I none; but such as I have give I thee. — ACTS 3: 6.

What Have You to Give?

THERE was a great contrast between the Gate Beautiful and the helpless beggar that lav at its foot. But there was a greater contrast still between the appearance of the two apostles and the resources concealed beneath their humble guise. To the eye of the world they were but two poor peasants; before the gaze of God's angels they stood possessed of a secret that would unlock the measureless stores of eternity. "Silver and gold have I none," said Peter; "but such as I have give I thee.". . . What did he include in this? You may be sure he did not refer to his vehemence, or cowardice; these would have been a sorry gift indeed. He must have referred to the blessed gifts that had come to hand through the grace of his risen Lord.

The world has been enriched more through the poverty of its saints than by the wealth of its millionaires. Francis of Assisi, Xavier, Thomas à Kempis, and Luther; the men whose hymns and words and achievements are the priceless heritage of the ages; the martyrs, confessors, reformers, prophets, teachers, and leaders of men, have all been classed in that noble brotherhood which Peter represented when he became the medium through which the wealth of paradise passed into the common coinage of earth. These men have given blood, tears, spiritual impulses, faith, hope, love. What have you to give? — The

Golden Rule.

MEYER. MAY 29.

LOOK not every man on his own things, but every man also on the things of others. — PHIL. 2:4.

A Holiday Sermon.

WE must be unselfish if we would really V enjoy our holidays. The usual crowd of holiday-makers is supremely selfish. It is so difficult to resist the temptation to rush for the best seats, to get the first serving, to obtain the best possible return for our money, and a little over. "Every one for himself," is the cry when the train draws up at the station, and is timed to wait there just ten minutes for dinner. But it does not pay. The fever and fret of it all takes away from the enjoyment and benefit of our trip, and I am not sure that we come off so much better than others. Lately I have tried to abide in God amid these agitating circumstances, asking him to arrange and plan for me; and I have found it a most blessed secret of rest and health. He is as anxious as you could be that his children should have a good time; he will perform all things for them; and, if he selects something other than you wished, look at it, and you will find it really better.

Always think of some one else,—the short Zacchæus who cannot see over you, the little child that loves to be by the window of the carriage, the invalid that cannot stand the draught, the mother with the children, the timid girl. Look out for daily opportunities for showing the meekness and gentleness, the sweetness and unselfishness, of Jesus.— *The Golden Rule*.

MAY 30. MEYER.

SURELY goodness and mercy shall follow me all the days of my life. — Ps. 23:6.

Twin Angels of God.

WE sometimes stand, as it were, on the brow of an overhanging hill, peering wonderingly into the valley at our feet, and asking what kind of days lie there, enveloped in the impenetrable mists, which only part as we advance. What lies in the course of the years? Will the days be golden, lit by heaven's warm, sunny glow? Will they be red-letter, not only in the usual sense of the word, but because stained with the blood of suffering and sacrifice? Will they be drab, attired in sombre tints, dark and sad? - birthdays; death days; marriage days; anniversaries of a dead past which refuses to be forgotten; fast days; feast days; saint days, because associated with some whom we have known and loved as the very elect of God. Only a few short hours, - like the flash of a revolving light seen far out at sea between two long pauses of black darkness, - and yet how much of weal or woe, of bitter memory and eager foreboding may be crowded into one brief space of time, which we call a day! But there will never come a day throughout all the future in which we shall not have two guardian angels, heavenly escorts, Godsent messengers, Goodness and Mercy; who have been commissioned to attend the believer during all the days of his earthly pilgrimage. — "THE SHEPHERD PSALM."

In my Father's house are many mansions. — JOHN 14:2.

Our Heavenly Home.

EAVEN is a home. Can you have any conception of what the home-going will be, when amid the welcoming shouts the last child reaches the Father's house, and the whole family in heaven and earth is gathered in the Father's house forever and forever? Never again to part! Never again to go out! Never again to break up the long, happy, glorious home festival!

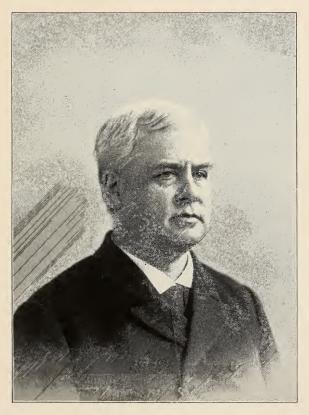
"O to be little children again, and to have others providing for our comfort and our joy, instead of having to fend for ourselves, and to be the source of all to others!" And mingling with such natural yearnings may be the tears of recent bereavement, the thought of graves so new that the flowers have not had time to root themselves in the fresh soil.

Come, it will not do for us to indulge in thoughts like these! They unfit us for the stern realities of life. They unnerve us. Let us not dwell on them. If the paradise of the past is lost, there is another and a better paradise before us — the paradise of our Father's home. Let us set our thoughts on the friends before us, who, thank God, are those "whom we have loved long since, and lost awhile." Blessed are the homesick, for they shall reach home! — "The Shepherd Psalm."



JUNE WITH ADONIRAM JUDSON GORDON.





REV. A. J. GORDON.

June.



GORDON. JUNE I.

ACQUAINT now thyself with him, and be at peace. — Job 22:21.

Acquaintance with God.

EMEMBER that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting-card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter. — through the minister or the sacraments or the hymn-book, — but knowing nothing of real and intimate personal conversation with him, — this is not acquaintance with God. It is a kind of society etiquette, in which we seek to be polite to our neighbors, even though we care nothing about them. Beware of formalism. It is the decorum of religion. And what will it avail, though we be deeply skilled therein, if we know not what it is to have "fellowship with the Father and with his Son, Jesus Christ"? What earnest prayer! What profound meditation upon the Word! What chastening of the inward and outward cross there must be in order that we may truly know God! . . . O Christians, be intimate with God. There are two poles to our life; and, if we would be near to God, we must be remote from the world. Let the earthward senses be blunted, - love of pleasure, love of fashion, love of display, - and just in proportion will the heavenly affection grow stronger. — The Watchword.

JUNE 2. GORDON.

HOWBEIT when he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall glorify me: for he shall receive of mine, and shall show it unto you. — JOHN 16: 13, 14.

The Spirit Revealing Jesus.

THE Spirit of Jesus alone can reveal to men the lordship of Jesus, and this key of knowledge the Holy Ghost will never put into the hand of the unspiritual man, however learned he may be. As it is written that Christ is the "raying forth " of the Father's glory, and the "express image of his person" (Heb. 1:3), thus by a beautiful figure reminding us that, as we can only see the sun in the rays of the sun, so we can only know God in Jesus Christ, who is the manifestation of God. It is so, likewise, between the second and third persons of the Trinity. Christ is the image of the invisible God; the Holy Ghost is the invisible image of Christ. As Jesus manifested the Father outwardly, the Spirit manifests Jesus inwardly, forming him within us as the hidden man of the heart, imaging him to the spirit by an interior impression which no intellectual instruction, however diligent, can effect. . . . As he is called the "Spirit of Christ," as revealing Christ in his suffering and glory, so he is called the "Spirit of truth," as manifesting the truth in all its depths and heights. As impossible as it is that we should know the person of Christ without the Spirit of Christ who reveals him, so impossible is it that we should know the truth as it is in Jesus without the Spirit of truth who is appointed to convey it. - "The MINISTRY OF THE SPIRIT."

HE must increase, but I must decrease. — JOHN 3:30.

A Parable.

N the part of New England where I spend my summer holidays, I have seen a parable of nature. Two little saplings grew up side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded, and the sap began to mingle, until in some still day they became united together. After they were firmly compacted, the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller. And now there are two trunks at the bottom, but only one at the top. Death has taken away the one, life has triumphed in the other. There was a time when you first were united to Jesus Christ. But how is it now? Has the word been accomplished in you, "He must increase, but I must decrease"? Has the old life been growing less and less, until it has almost disappeared, and the life of Jesus become all in all? Self-life must decrease; Jesus must increase. This is the process:

"All of self and none of thee,
Some of self and some of thee;
Less of self and more of thee,
None of self and all of thee."

— Missionary Review.

JUNE 4. GORDON.

FOR I have given you an example. — JOHN 13: 15. Nevertheless I live; yet not I, but Christ liveth in me. — GAL. 2:20.

Christ Our Example and Our Life.

OW is the likeness of Christ acquired? Through contemplation and imitation? So some have taught. And it is true, if only the indwelling Spirit is behind all, beneath all, and effectually operative in all. It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is sufficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training, sitting down before Raphael's famous picture of the transfiguration, and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece; for it would simply be Raphael reproducing Raphael. And this in a mystery is what is true of the disciple filled with the Holy Ghost. Christ, who is the image of the invisible God, is set before him as his divine pattern, and Christ, by the Spirit, dwells within him as a divine life, and Christ is able to image forth Christ from the interior life to the outward example. — "THE MINISTRY OF THE SPIRIT."

GORDON. JUNE 5.

BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him. — REV. 3:20.

Dwelleth the Son of God with Thee?

TT may be a question whose loss is the greater, his who thinks that Christ is present with him when he is not, or he who thinks not that Christ is present with him when he is. Recall the story of the missing child Jesus, and how it is said that "they, supposing him to be in the company, went forward a day's journey." Alas, of how many nominal Christians this is true today! They journey on for years, saying prayers, reciting creeds, pronouncing confessions, giving alms, and doing duties, imagining all the time that because of these things Christ is with them. Happy are they if their mistake is not discovered too late for them to retrace their steps, and to find, through personal regeneration, the renewed heart which constitutes the absolute essential to companionship with the Son of God.

On the other hand, how many true Christians toil on, bearing burdens and assuming responsibilities far too great for their natural strength, utterly forgetful that the mighty Burden-bearer of the world is with them to do for them and through them that which they have undertaken to accomplish alone! Happy also for these if some weary day the blessed Paraclete, the invisible Christ, shall say to them, "Have I been so long a time with you, and yet hast thou not known me?"—

"How CHRIST CAME TO CHURCH."

JUNE 6. GORDON.

KEEP thy heart with all diligence; for out of it are the issues of life. — PROV. 4: 23.

Being Good and Doing Good.

TORALISM always begins at the wrong end, attempting to grow trees from trunk to root, and to build its house from top to bottom. Remember, we do not do good in order to become good, but we become good in order to do good. We must have the life of God in our souls before we can do the works of God with our hands. . . . If a clock does not keep good time, it is of little use to put the hands forward to-day because it is too slow, or move them back to-morrow because it is too fast. The thing to be done is to repair the inside of the clock, to regulate its wheels and springs so that it will move the hands correctly. So when a man does wrong, lies, steals, cheats, or gets drunk, it is no use to try to regulate his hands or his feet or his tongue or his mouth, in order to make him kind and sober and truthful. His heart must be made right before his actions will become right. This is what Jesus meant when he said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man" (Matt. 15:19). Therefore he came to regulate the heart; to put a new mainspring in it by regeneration; to put a new love into it by giving us the Holy Spirit, so that we should do the things we did not once do, and love the things we did not once love. — The Watchword.

GORDON. JUNE 7.

BE ye holy, for I am holy. — I PET. I: 16.

Be Ye Holy.

OLINESS is the chief and characteristic attribute of disciples of Christ. Indeed, to speak of an unholy Christian would be as palpable a contradiction as to speak of frozen fire or a dark light. . . . Be ve holy, for I am holy. If we are sons of God we are bound to be like God: we have his life and that life is holy; therefore ours, which is the emanation of his, must be holy. Then in our weakness we ask, "Can one be holy?" The startling answer is, "Whatsoever is born of God cannot sin." Why? "Because his seed remaineth in him." That is, he has God's life; that is, in its nature and essence, sinless, as truly as ours is in its nature sinful. According to Scripture, holiness is a second nature to the Christian, inherited through the second birth.

Therefore, O Christian, be what you are born to be. God needs you to utter his thought, and to express his image. The Christian is the world's Bible. Never was there such a demand as now for genuine editions of this book, printed in large capitals and illuminated text, that he who runs may read. Strive therefore to be such that Christ may not be ashamed of you at his coming, that he may not have to apologize for you to the angels. It will be blessed when he appears if he can present you before the presence of the Father with exceeding joy, saying, "Thou art perfect through my comeliness which is upon thee." — The Watchword.

JUNE 8. GORDON.

THAT ye may be found of him without spot.

— 2 PET. 3: 14.

Without Spot.

NLY one who has been washed and sanctified can be without spot. We speak of "spots on the sun," but never of spots on the midnight. For the midnight is altogether black, and can be neither specked nor disfigured with dark patches. So a sinner, who is altogether a sinner, is not exhorted to keep himself "unspotted from the world," since he is already steeped and dyed in dark worldliness. To such an one, the first gospel is, "The blood of Jesus Christ, his Son, cleanseth us from all sin." Therefore wash you, and make you clean in the blood of the Lamb.

But to those who have known the washing of regeneration and the renewing of the Holy Ghost, the word is that they hate "even the garment spotted by the flesh." If blacking and soot are found upon the clothing of the chimney-sweep, nobody remarks upon it, for it is his calling to live in the dirt. But if ink-stains and smut are seen on the white satin dress of the bride as she moves up the aisle to her marriage, it will create a kind of horror and disgust in the minds of the spectators. Christians, you are the bride of Immanuel, waiting for his coming, that you may enter with him into the marriage supper of the Lamb. "Let your garments be always white," is the word of the Lord to you; you have been washed in the blood of the Lamb. — The Watchword.

Gordon. JUNE 9.

FOR to me to live is Christ. — PHIL. 1:21.

Finger-post Disciples.

GREAT many Christians are like guideboards: they point to Christ, but do not appear to be going towards him very fast themselves. On the contrary, their confession, unmatched by consecration, makes them appear to be pointing one way, and living another. God spare us from being mere finger-post disciples, directing men in the straight and narrow way, and yet standing in that way year after year, cold, passionless, and unmoved, never by a rugged self-denial giving any proof that we are going in that way ourselves. "Looking unto Jesus," and by the whole bent and aim and energy of our lives showing that we are living for him and seeking his glory, we should turn men to him. I saw a man a few days since stop in the crowded throngs of State Street, and look up steadily at some object which had arrested his attention, and in five minutes a crowd of more than fifty gathered around, looking up also. "Ah," thought I, "if Christians would live every day with their eye on the risen and everblessed Lord, showing by their self-denial and unworldliness that he is the central and supreme object of their affection, how they would gather men of the world about them; how they would lift the earthward gaze of the world to Christ!"— The Watchgoord.

JUNE 10. GORDON.

THE promise of my Father. — LUKE 24: 49.

The Promise of the Holy Spirit.

WE read that "when all the people were baptized, it came to pass that Jesus also being baptized and praying, the heaven was opened.". . . What is he praying about? Most clearly he is asking for the gift of the Holy Ghost. Is there any promise he can plead? I think I may almost say he would most naturally use this: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord."

When the disciples on the day of Pentecost came together to pray, they had a definite promise also. They were told to "wait for the promise of the Father, which, saith he, ve have heard of me. For John truly baptized with water, but ve shall be baptized with the Holy Ghost not many days hence." They pleaded the promise, and the Holy Ghost came upon them. . . . And what promise shall we plead in these days? Here is one: "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask for a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" That is our promise. Has it not been fulfilled again and again in our day? - ADDRESS AT STUDENT VOLUNTEER CONVENTION.

GORDON. JUNE 11.

As my Father hath sent me, even so send I you. — JOHN 20:21.

Christ's Dependence on the Holy Spirit.

"TT is one of the great principles of Christianity," says Pascal, "that whatever happened to Jesus Christ should come to pass in the soul and body of every believer." Jesus Christ was the first great foreign missionary. . . . I desire to remind you that he did not enter upon his mission until he had himself sought and obtained the special gracious anointing of the Holy Ghost for his work; and all through his mission and his ministry he depended upon the Holy Spirit just as he requires and commands that we should. If we ask him how he cast out devils. we hear him answer, "I by the Spirit of God do cast out devils." If we ask him how it was possible that he had power to lay down his life and take it up again, that he could yield himself up to God as a sacrifice for the sins of the world, we read the answer in the epistle to the Hebrews, that he, through the eternal Spirit, offered himself up without spot to God. And after he rose from the dead, we read that "he was taken up, after that he, through the Holy Ghost, had given commandment unto his apostles." Thus from his baptism to his ascension he wrote and spoke and acted under the power and inspiration of the Holy Ghost. I am sure, therefore, it will be very obvious that if he needed the Spirit, much more do we .- ADDRESS AT STUDENT VOL-UNTEER CONVENTION.

JUNE 12. GORDON.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? — I COR. 3:16.

Where Is the Holy Ghost?

JESUS said, "If I go away I will send the Spirit unto you." He goes up; the Spirit comes down. He is there; the Spirit is here. He is seated on the right hand of God, and when the Holy Ghost came down, he sat on each of the disciples. The real seat of the Holy Ghost is in every little church composed of those whose hearts have been cleansed and given up to his indwelling. As truly as Christ is there, so is the Spirit here. As Stephen looking up into the heaven could say, "I see the Son of man standing on the right hand of God," so the angels of God looking down can say, "I see the Holy Ghost dwelling in the hearts of men."

The body is the shrine in which Jesus Christ, in the person of the Holy Spirit, dwells to-day. "Know ye not that ye are the temple of the Holy Ghost?" Let us keep this thought in our minds. He is not there, but here. How you would slight his presence by supposing him to be absent! If it is a slight to forget an absent friend, how much more is it to forget a present

friend!

The Holy Ghost is here. Wonderful fact! Believe it, act upon it. If you want to be of service to Jesus Christ, take the gift of the Holy Ghost. May God lead you to seek this gift and this power even now, and let you go out with new joy because you have received it. — *The Watchword*.

GORDON. JUNE 13.

BE filled with the Spirit. - EPH. 5:18.

Filled with the Spirit.

TERE is something that is given as a direct duty, — "Be ye filled with the Spirit." How can I? some one asks. The answer is often made, You must empty yourself before you can be filled with the Holy Ghost. But who is sufficient to empty himself? I believe God's way is rather the expulsive power of a new affection, throwing off and casting away the old, of which we cannot rid ourselves. There are two ways of emptying a tumbler of water: you can turn it upside down, or you may drop quicksilver into it drop by drop until all the water has gone out. Suppose you begin in the same way to seek the Holy Spirit, and see if in that way, - getting filled with the Holy Ghost, - that which you desire to have cast out is not cast out. The Spirit of the Lord within us is adequate to cast out the evil spirit that still desires to hold sway.

How was it with the great apostle? He was told that he was a chosen vessel to bear Christ's name far hence among the Gentiles. How was that vessel prepared? God suddenly, after he had been converted, poured the Holy Spirit into him. Ananias was sent to pray for him and lay his hands upon him that he might receive the Holy Ghost, and immediately, it is stated, being full of the Holy Ghost, he said thus and did thus.—Address at Student Volunteer Con-

VENTION.

JUNE 14. GORDON.

BE not drunk with wine, wherein is excess; but be filled with the Spirit. — EPH. 5: 18.

God-intoxicated Men.

HAT the filling of the Spirit belongs to us as a covenant privilege seems to be clear from the exhortation in the epistle to the Ephesians, which is confessedly of universal application. "Be not drunken with wine, wherein is excess, but be filled with the Spirit." The passive verb employed here is suggestive. The surrendered will, the yielded body, the emptied heart, are the great requisites to his incoming. And when he has come and filled the believer, the result is a kind of passive activity, as of one wrought upon and controlled, rather than of one directing his own efforts. Under the influence of strong drink there is an outpouring of all that the evil spirit inspires, — frivolity, profanity, and riotous conduct. "Be God-intoxicated men," the apostle would seem to say: "let the Spirit of God so control you, that you shall pour yourself out in psalms and hymns and spiritual songs." If such divine enthusiasm has its perils, we believe that they are less to be dreaded than that "moderatism" which makes the servants of God satisfied with the letter of Scripture, if only that letter be skilfully and scientifically handled, rather than giving the supreme place to the Spirit, as the inspirer and motor of all Christian service. — "THE MINISTRY OF THE SPIRIT."

GORDON. JUNE 15.

I CAN do all things through Christ which strengtheneth me.— PHIL. 4:13.

Attempt Great Things.

I /E are here conducting the King's business, be it remembered. Under the dispensation of the Spirit our ability is no longer the measure of our responsibility. "The things which are impossible with men are possible with God," and therefore possible for us who have been united to God through faith. Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, "I am doing as well as I can," for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, "I came as quickly as I could"? With swift steamer or lightning express at his disposal, was he not bound to come more quickly than he could? And so, with the power of Christ as our resource, and his riches of glory as our endowment, we are called upon to undertake what we have neither the strength nor the funds of ourselves to accomplish. The enterprise of evangelizing the world is peculiarly the Lord's. Is it not time that we cease to lay out God's work according to our ability, and begin to lay out God's work according to God's ability? - Missionary Review.

"Attempt great things for God, Expect great things from God." JUNE 16. GORDON.

IF thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.— EZEK. 33:8.

Our Duty to Perishing Millions.

FORGET not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.

Therefore ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood-mortgage there is on your property in the interest of foreign missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if he finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost. But remember that consecrated giving will be impossible unless there be first a consecrated giver.—Clarendon Light.

SEE that ye refuse not him that speaketh. — HEB. 12:25. Whatsoever he saith unto you, do it. — JOHN 2:5.

Saying No.

R. SWAN, a pastor in Birmingham, who knew William Carey intimately, said of him, in an address after his decease: "If he had any defect in his character, I should say that it was that he was too easy. He once said to me, 'Brother Swan, I am not fitted for discipline; I never could say "no"; I began to preach at Moulton because I could not say "no"; I went to Leicester because I could not say "no"; I became a missionary because I could not say "no";"

Would that a multitude of disciples might be found with this infirmity of being unable to say "no" to the great commission! The power of weakness is often more serviceable in the kingdom of God than the power of strength, and a man's cannot more useful to the Lord than his

Therefore we believe that in this time, when the Lord is so powerfully reaffirming his great commission through the Holy Ghost, and when he is calling so loudly for men and money to execute that commission, the greatest demand is for Christians who cannot say "no." Not a grudging "can" but an irrepressible "cannot" is most urgently required.

NEVER SAY "NO" TO GOD.

- Missionary Review.

JUNE 18. GORDON.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. — ACTS 20:35.

The Gain of Giving.

T is said that when the American Board of Foreign Missions asked the Legislature of Massachusetts for an act of incorporation, one member opposed it, saying, "We have little enough religion at home, without exporting any." Another replied, "Gentlemen, religion is a commodity of which the more you export, the more you have at home." The reply was as apt for its wisdom as for its wit. . . . What can so enrich one's store of religion as to be constantly drawing upon it for the blessing and enriching of others? Giving is the very instinct of self-preservation. And the Christian heart that attempts to narrow its love, its sympathy, and its prayers within the circle of its own home will find this very home left cold and vacant by it ere long. . . . The streams which the ocean has begotten by her mists and vapors all flow back again into her own bosom.

The gifts of our hands, our gold and silver, our labor and self-denial, all come back to us in even greater blessing than they carry from us. And, if we must seek first our own interests in the kingdom of Christ, let us not forget what principles of religious economy, as well as of spiritual beauty, lie wrapped up in the words of the Lord Jesus, "It is more blessed to give than to receive." - TRACT.

GORDON. JUNE 19.

Not grudgingly, or of necessity: for God loveth a cheerful giver. — 2 Cor. 9:7.

Giving Our Money.

OD does not ask us to give *men*, but to pray the Lord of the harvest to send forth laborers into his harvest. We cannot give men; they, having a will, must give themselves. But God does ask us to give money. He calls and qualifies the workmen; but, as a gold sovereign or a silver dollar has no will of its own and can make no choice, we who have the money and the will must give it. Man must not rob God; neither will God rob man; i. e., he will not take our money as by force, but only by our free consent. Robbery lies very near to charity. If I take another man's money without his consent, even for a benevolent purpose, it becomes robbery; if with his consent, and by argument and persuasion, it becomes charity. . . . We must begin with ourselves and set apart weekly a fixed proportion of our income, and hold it sacred to the Lord. When the Hebrew laid his gift on the altar, it was his; but when he had withdrawn his hand from it, it was God's; and thereafter it would have been unpardonable sacrilege to devote it to common uses. Christians will never give as they ought, until they begin to keep two purses — one for their own necessary expenses, and one for the Lord's work from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket. — Missionary Review.

JUNE 20. GORDON.

AND they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering.—
— EXOD. 35:21.

Consecrated Gifts.

HERE is money and money; and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Cæsar's image, or, with that, also the image and superscription of Christ. More consecrated money - money which has passed through the mint of prayer and faith and self-denial for the Lord's sake - is the greatest demand of our time. Does any one doubt that the two mites of that "certain poor widow" have brought a perpetual revenue into the Lord's treasury through the centuries, and are still yielding a large income to the church? Christ must have computed the spiritual interest of her gift when he said, "She hath cast in more than they all." In her offering there was sincere and whole-hearted consecration. She gave her all when she might have given a generous proportion - two mites, when she could have done her duty in giving but one. Her small gift, because representing entire consecration, has been reaping compound interest throughout the centuries, till it has become the greatest of which we know. It is not a bare question of pounds and shillings and pence with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven. - Missionarv Review.

GORDON. JUNE 21.

HE that winneth souls is wise. — Prov. 11: 30.

Invest in Souls.

MAN shall be more precious than gold." Hear that, O long-suffering and patient missionary, your stock will be at par. The poor souls which you dug out from the dark caverns of heathenism will be worth millions of such "corruptible things as silver and gold." Did the mother of the Gracchi present her own children to those who inquired concerning her treasures, saying, "These are my jewels"? How much more will the missionary exult in his spiritual children in that day when the Lord shall "make up his jewels," presenting them before the Redeemer, and before the angels, saying, "These are my riches!" . . . "Where can I invest most safely and profitably?" is the guestion constantly asked on 'Change. Invest in souls; seriously, deliberately, solemnly we urge you to invest in souls. There is no insurance on gold and silver that will protect them against the fires of the last day. But saved and glorified souls, - these are "the gold tried in the fire," out of which your crown of rejoicing shall be wrought. Get money, you may or may not, O Christian. But as you care aught for the rewards of heaven, fail not of getting souls. Get them at vour own door; get them from the ends of the earth; but fail not to get them. — Missionary Review.

JUNE 22. GORDON.

WALK in wisdom toward them that are without, redeeming the time. — Col. 4:5.

Redeeming the Time.

LESSED are they who, in fidelity to the souls of men, and with gracious tact and courtesy. use their time and opportunities in pressing the claims of the gospel. For thereby we can make the most of our otherwise unused moments. For the question of the wisest economy of our time in this busy, hurrying age is one for us diligently to consider. If we each have twenty years remaining to us for the Lord's service, our time is equal; but the husbanding of it is another matter. Of a wise economy of time, Hannah More says: "It is just as in packing a trunk; a good packer will get twice as much in as a bungler." Let us look after the minutes, which are like the golddust from the jeweller's bench, that were wasted unless gathered up, and coined and stamped with the image and superscription of Christ. "Redeeming the time," writes Paul; i.e., buying up for yourselves the opportunity or fitting occasion out of days that are filled with vanity and selfseeking. . . . Watch those whom you meet in the highways of life, in the thoroughfares of travel, and in the chances of acquaintanceship; redeem the time. And then the apostle adds. "Let your speech be always with grace, seasoned with salt; that ye may know how to answer every man." "Seasoned with salt," not all salt. Know how to talk politics with the politician, books with the scholar, crops with the farmer; but know how to sift the salt of gracious admonition into all these conversations. — The Watchword.

CAST ye up, cast ye up, prepare the way, take up the stumbling-block out of the way. — ISA. 57: 14.

Facing Difficulties.

"I HAVE ploughed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size, once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble, you conquered it," I replied aloud; but continued to enlarge upon the subject all to myself; for I do believe that before we pray, or, better, while we pray, we should look our troubles straight in the face.

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it; when, if we would face the trouble, and call it by its name, one-half of its terror would be gone. — The Watchword.

JUNE 24. GORDON.

WoE unto him that striveth with his Maker! — ISA. 45:9.

Doing God's Will.

HAT God's will must be done, does not prove that our wills may not be done; done, too, not by resistance, but by submission to God. You know that if the wind is blowing east, all the power on earth cannot change its course and cause it to blow west; but the seaman can, by adjusting his sail to it, make it carry him west. A ship often sails right in the opposite direction from the wind. So, O Christian, while you may not change God's will, you may secure your own will by submitting to his, for God often does his will through giving us ours. Your will may be one of the channels through which God's will flows, so that the divine purpose is secured through gratifying the human desire and wish. This is very important to remember, as explaining in some degree, at least, the relation of prayer to the will of God: that that will may include our prayers in the scheme of its dispensation; may have prearranged its dispensations with them in view. So that, so far from colliding with the divine purpose, and running counter to it, our petitions may lie right in its line. . . . The conflict, the discord, the strife, of the world can never be healed till all bow to the One, and every "I will" falls on its knees and yields up its sceptre to "Thy will be done." There is no crisis in our experience when God's will needs to be altered by a hair's breadth. Prayer is not designed to bend God to us, but to bend us to God. - The Watchword.

GORDON. JUNE 25.

AND we know that all things work together for good to them that love God. — Rom. 8: 28.

All Things Working Together.

OW can all things work together? By the guidance of infinite chance? Wheels within wheels, and wheels playing into wheels, in the vast system of human circumstances, and all permitted to move according to their own sweet will; is this the way in which all things work together for good to God's saints? We know it cannot be so. There must be a divine Superintendent directing all, and he can direct only as he knows all things from the beginning to the end. Here is a cause, and yonder, twenty years hence, is an effect. Unless God sees the relation of the two, how can he touch the keyboard of causes with his finger to-day, so as to effect our highest good a score of years in the future? And God works at long range. He is no day-laborer, planning only from sunrise to sunset. We believe that our pious grandmothers, praying and studying their Bibles in the lonely cottage among the hills, had much to do in shaping our Christian characters. And when now we pray for success upon our labors, we seem to hear the Lord saying, "Before thou callest, I answered: and before thou knewest me, I girded thee." And we don't believe that God can make all things work together for good to his people unless he begins very far back and looks very far ahead. - The Watchword.

JUNE 26. GORDON.

I WILL instruct thee and teach thee in the way which thou shalt go. — Ps. 32:8.

Guidance.

"HOW can I be sure," says one, "that I am doing God's will? Yea, more, how can I be sure that I can even understand that will, to say nothing of doing it?" "Nay, my child," says the gracious and tender Saviour, "I do not ask as much as that." The needle is not asked to steer the ship, but only to lie passive to

the influence of the pole.

It is a beautiful saying from one of our poets, who, speaking of our birth, says: "Every soul leaves port under sealed orders. We cannot know whither we are going or what we are to do, till the time comes for breaking the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and will shape our entire voyage accordingly if we will only let him. I have known Christians who have had as distinct orders from heaven concerning their work as though an audible voice had come to them from the skies. — Clarendon Light.

"JESUS, Saviour, pilot me, Over life's tempestuous sea." GORDON. JUNE 27.

I WILL guide thee with mine eye. — Ps. 32:8.

Faith.

Pairth is the finest instinct in man, the most subtle and fine and unerring of all the organs of knowledge. Have you ever noticed how your child, who knows nothing yet of reason or argument, can read your unspoken meaning in your eye—your pleasure or your displeasure, your command or your prohibition? His child-ishness puts him into perfect communion with your heart, so that he catches as by a magnetic flash the most delicate instructions of your will. "I will guide thee with mine eye," says God to his sons. . . .

Faith pleases God in the sense that it is the most filial, worshipful attitude of the spirit. It is the *highest* tribute of affection when your child *clings to your hand* as you approach a dangerous, dark, or frightful place, instead of letting go and

refusing to follow you.

In Genesis it is said: "And Enoch walked with God, and was not, for God took him," and in the quotation in the Hebrews it is said that "he pleased God and was translated." Let us believe that the expressions are synonymous. He walked with God in the fellowship of such a glorified childhood; holding to his hand in such clinging intimacy of trust and communion with his heart, with such simple, utter reliance, that God never let go his hand, and at last lifted him up into heaven, instead of laying him in the grave. — The Watchword.

JUNE 28. GORDON.

BLESSED be the Lord . . . there hath not failed one word of all his good promise. — I KINGS 8: 56.

Trusting God's Promises.

"THE prospect is as bright as the promise of God," was the answer of Dr. Judson to one who, in his impatience for results, had asked him what were the prospects in his field. Admirable reply! A calculating age, reckoning evermore on numbers, size, and visibility, puts a great tax on those who work by faith. "Show us your success, and we will give you our money," is the constant challenge of worldly prudence.

The promises of God are certain, but they do not all mature in ninety days. . . . It should ever be borne in mind that the final award reads, "Well done, good and faithful servant," not "good and successful servant." Our business is to carry Christ to all the world, to carry him into barren fields as well as into fertile fields. How slowly the seed of life germinates and brings forth! The kingdom of God is not a mushroom, springing up in a night; we may rejoice if it is even a century-plant, blooming at the end of a hundred years. But the promises of God cannot fail; all that he has spoken concerning the triumphs of the gospel must come to pass; and it is for us to labor on in the kingdom and the patience of Jesus Christ. - Missionary Review.

" No word he hath spoken Was ever yet broken."

GORDON. JUNE 29.

HAVING this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. — 2 TIM. 2:19.

A Seal with a Twofold Inscription.

THE two inscriptions on the seal denote ownership and holiness. . . . God cannot put his signature on what is not his. He is very jealous of his divine signet. He graciously bestows it upon those who are ready to devote themselves utterly and irrevocably to his service. but he strenuously withholds it from those who, while professing his name, are yet "serving divers lusts and pleasures." There is a suggestive passage in the Gospel of John, which, translated so as to bring out the antithesis it contains. reads thus: "Many trusted in his name, beholding the signs which he did; but Jesus did not trust himself to them." Can the Lord trust us? Nay; the question is more serious. Can he trust himself to us? The Holy Spirit, which is his signet ring, can he commit it to our use for signing our prayers and for certifying ourselves, and his honor not be compromised?

The other inscription on the seal is, "Let every one that nameth the name of the Lord depart from unrighteousness." The possession of the Holy Spirit commits us irrevocably to separation from sin. A sanctified life is the print or impression of his seal: he can never own us without his mark, the stamp of holiness. The devil's stamp is none of God's badge.—"The Minis-

TRY OF THE SPIRIT."

JUNE 30. GORDON.

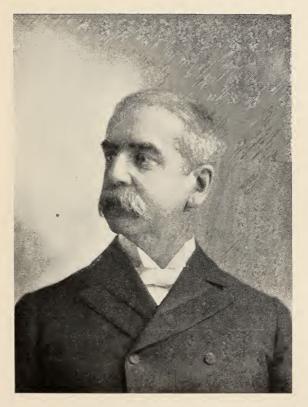
SURELY I come quickly. Amen. Even so, come, Lord Jesus. — REV. 22: 20.

Our Lord's Second Coming.

THE doctrine of the Lord's second coming as it appears in the New Testament," says an eminent Scotch preacher, "is like a lofty mountain which dominates the entire landscape." An admirable illustration! No matter what road you take, no matter what pass you tread, you will find the mountain bursting on your vision at every turn of the way. . . . Is watchfulness amid the allurements of the world enjoined? The exhortation is, "Watch therefore; for ye know not what hour your Lord doth come." Is patience under trial and injustice counselled? The word is, "Be patient therefore, brethren, unto the coming of the Lord." Is holy living urged? This is the inspiring motive thereto: "That denying ungodliness and worldly lusts, we should live soberly. righteously, and godly, in this present world; looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." All paths of obedience and service lead onward to the mountain. Our command to serve bids us "occupy till I come." In observing the Lord's Supper we "show the Lord's death till he come." In the injunction to fidelity the word is that we "keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ." The commendation of the ideal church is, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven."-"How CHRIST CAME TO CHURCH."

JULY WITH NINETEENTH CENTURY SERVANTS OF GOD.





REV. ALEXANDER PROUDFIT.

July.



COULD ye not watch with me one hour? — MATT. 26: 40.

"Take Time to Be Holy."

WE are often in a *religious hurry* in our devotions. How much *time* do we spend in them daily? Can it not be easily reckoned in minutes?

Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love.

who did *not* spend much of his time in prayer? Did ever a man exhibit *much* of the *spirit* of prayer, who did not devote much time to his closet? Whitefield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and *grow* there," is the language of another, who knew whereof he affirmed.

It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not *take* time to be often, and long, *alone with God.*—"The Still Hour."

O God, thou art my God; early will I seek thee.

— Ps. 63: 1.

Beginning the Day with God.

OUGHT to pray before seeing any one. Often when I sleep long, or meet with others early, and then have family prayer and breakfast, and forenoon callers, often it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day, and went into a solitary place. David says, "Early will I seek thee." Mary Magdalene came to the sepulchre while it was yet dark. Family prayer loses much of its power and sweetness; and I can do no good to those that come to seek me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it far better to begin with God — to see his face first — to get my soul near to him before it is near another.

If I have slept too long, or am going on an early journey, it is best to dress hurriedly, and have a few minutes alone with God, than to give

it up for lost.

But in general it is best to have at least one hour alone with God, before engaging in anything else. At the same time I must be careful not to reckon communion with God by minutes or hours or solitude. I have pored over my Bible and on my knees for hours with little or no communion; and my times of solitude have often been times of greatest temptation. — "Memoir of McCheyne" by Bonar.

THERE is a time there for every purpose and for every work. — Eccl. 3:17.

The Best Time for Bible-study.

THE Bible ought to have the best time in the day, and for most men the best time in the day is the early morning hour, before a man's mind is soggy; before he is weighted down; before he has lost his fresh grip; before other things have come in to disconcert, and turn his mind off into cross-roads and cross-purposes. That is the best time in the day for him. "Study the Bible," as Mr. Ruskin puts it, "making it your first daily business to understand some portion of it, and then your business the rest of the day to see that you obey what you do understand." Wesley used to rise at four o'clock in the morning, that he might have two hours for uninterrupted Bible study.

What Robert Murray McCheyne, one of the saints of Scotland, says about the necessity of early morning prayer [see p. 202] is applicable to the necessity for early morning Bible-study, for just the reasons he names. . . It may be that some men cannot get a morning hour. For such, an evening hour should be chosen. All the better if a man can take a morning and an evening hour alike, or a morning and an evening half-hour or quarter-hour, and set those minutes aside religiously, — just as religiously as he sets aside hours for his sleep, hours for his eating, — that he may devote them to the study of his Bible. — North-

field Echoes.

BLESSED is the nation whose God is the Lord.
— Ps. 33: 12.

Our Country.

TE have a vast territory and twenty or thirty or forty different nationalities, and one government, with one flag and one ballotbox; and we must bring all these nationalities together, and keep them together, and teach these different men to speak one language, to know one history, and to tear up their separate banners and weave their threads together into the Stars and Stripes. It is a tremendous undertaking. Can it be done? I should despair of its being done, I think, if it were not for one thing, that God has taken it in hand. God brought Columbus; it was God that founded that training-school in Holland; it was God that brought the Mayflower over; it was God that brought the Puritan; God raised up Hancock and Adams and George Washington, and made out of these colonies one nation; God that knit these separate colonies together and made us free; and it is the purpose of God that there shall be here for the first time a republic which shall be, beyond all this, the kingdom of God upon the earth. - Northfield Echoes.

"Our fathers' God, to thee,
Author of liberty,
To thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God our King."

YE have not received the spirit of bondage again to fear. — ROM. 8:15.

Legal Christians.

COME Christians perform their religious duties chiefly because they dare not omit them. They go to the communion, not because they love to meet the Christ, or because they love to commune with their brethren, but because they dare not stay away. They fear the censures of the church, or they are afraid they shall be damned if they neglect it. They perform their closet duties, not because they enjoy communion with God, but because they dare not neglect them.
... They betake themselves to religious duties as sick persons take medicine, not because they love it, but because they hope to derive some benefit by it. . . . They do not read the Bible because it is sweet to their souls, "sweeter than the honey or the honeycomb." They do not "enjoy" the reading as a person enjoys the most exquisite delights. They read it because it is their duty to read it; it would not do to profess to be a Christian and not read the Bible; but in fact they find it a dry book. . . . They have the spirit of slaves, and go about the service of God as slaves go about the service of their master, feeling that they are obliged to do about so much, or be beaten with many stripes. . . . Therefore they go through, painfully and laboriously enough, with about so many religious duties in a year, and that they call religion!— "LECTURES TO PROFESSING CHRISTIANS."

THEY received the word with all readiness of mind, and searched the Scriptures daily. — ACTS 17: 11.

Hints about Bible-study.

THE best way to study the Bible is to study it, not merely to read it. The best preparation for study is prayer to God, for who can give us a right understanding of a book so well as the author of it? I seldom read God's Word without first offering David's prayer, "Open thou mine eyes that I may behold wondrous things out of thy law." Before engaging in extended study it is well to bring the mind into suitable frame by reading the 19th or the 119th Psalm, those wonderful inspired commentaries on the Word. Beware of merely reading the Bible officially, that is, in order to teach others: read it first of all that your own soul may be fed, and your own spiritual life may be kept above par; then will you be able to teach it with power. Some have been greatly blessed by reading the Bible on their knees; it is said that Whitefield read the entire Bible so. To most of us this would seem too great a task, but we might at least read the Psalms in that way. McCheyne says: "Turn the Bible into prayer. Thus, in reading the first Psalm, spread the Bible on the chair before you, and kneel and pray: 'O Lord, give me the blessedness of the man,' etc. 'Let me not stand in the council of the ungodly,' etc. This is the best way of knowing the meaning of the Bible."

OPEN thou mine eyes, that I may behold wondrous things out of thy law. — Ps. 119: 18.

Treasures Hidden in the Word.

THE Bible is inexhaustible, having for the true student one meaning to-day, and another to-morrow; and both meanings are true. In the Dresden gallery of royal gems there is a silver egg; touch a spring, and it opens, disclosing a golden chicken; touch the chicken, and it opens, disclosing a crown studded with gems; touch the crown, and it opens, disclosing a magnificent diamond ring. So it is with the Bible; as we study it, we touch successive springs, disclos-

ing exhaustless treasures.

We must compare Scripture with Scripture, for the Bible is its own best commentator. We must study the Gospels in the light of each other; for they constitute a beautiful specimen of divine mosaic, complementing and interpreting each other. So also the Acts of the Apostles often interpret in a striking way the epistles of Paul. And we must study the Old Testament not less than the New; for both covenants form one divine unit, or rather unity. We must study Genesis in the light of Revelation, Exodus in the light of the Gospels, Leviticus in the light of Hebrews, Chronicles in the light of Acts, Psalms in the light of the epistles, Ezekiel in the light of the Apocalypse, and vice versa. — "Old Testament Student."

TRULY our fellowship is with the Father, and with his Son Jesus Christ. - I JOHN I: 3.

Secret Communion.

TOTHING can supply the place of secret communion,—deep realized intercourse with the Friend of sinners and the King of saints! Stint not yourself of this privilege. Neither teaching, nor preaching, nor works; neither books of devotion, nor communion of saints, can supply this loss. No commentary on his holy Word can bring you the fresh glory of the light he gives direct from himself. It is the bread broken and given you by his own hand for your daily sustenance. Meditate upon it; then it will be your delight, and you will be able to say, "How sweet are thy words unto my taste!" He has promised to manifest himself unto us as he doth not unto the world. Shall we not take God at his word?

As there is deeper anguish than language can express, but which is communicated sympathetically, so there are deeper foretastes of the fellowship with Jesus, which is hereafter to satisfy us, than can be told in words. You must vourself taste the sweetness to understand it.

Do you ask for a joy that will never perish, a hope that will never wax dim, a peace passing all understanding? Place your hand in the pierced hand of Jesus, and walk with God. -"SECRET OF THE LORD."

Lo, I am with you alway. - MATT. 28: 20.

A Revelation of God.

If you should look up from this page and see before you, standing by that table, or sitting in that chair, a plain man in plain clothes, his features also plain, perchance, except that from his eyes shone a light that never was on sea or land, and if this man should tell you he was Jesus, the Christ of God; and if this plain man should at once prove by marvellous deeds and no less marvellous words that the thing was true; if this experience should befall you at this minute, would you have a more real sense of Christ's presence than you have now?

And if this man should go out with you to your work, consult with you about your business, tug with you at something hard to lift, verify a column of figures for you, passing through your day with you as a visible, audible helper, would you take home with you at night a more vivid sense than usual of your great Elder Brother?

Then Christ is not as real to you as he should be; then you need a revelation of him. . . . This revelation you may have through the Holy Spirit, whom the Father delights to send to those that ask him, and who, when he comes, delights to take of the things of Christ, yea, to take Christ himself, and show him to us. — *The Golden Rule*.

Where two or three are gathered together in my name, there am I in the midst of them. — MATT. 18: 20.

The Practice of the Presence of God in Public Worship.

JESUS is in the midst of every assembly met to worship in his name, be it composed of few or many. What added importance would be given to all our gatherings if we remembered this! Should he appear bodily in any of our sanctuaries, how would our minds be affected by it? Would we, like Peter, when the truth flashed upon him that Jesus was more than man, fall down before him and say, "Depart from me, for I am a sinful man"? If we were fully under the power of the Spirit, the sudden appearing of the Lord would fill us with joy.

What a reality his visible presence would impart to our songs and our prayers! Could we see him as we sing "Rock of Ages," or "Jesus, Lover of My Soul," would we not sing with a fervor before unknown? Could we pray to him present before our eyes, as the Syro-Phœnician mother did, what a reality it would give to prayer! We would confidently expect that our prayers for specific blessings would receive specific answers, and not engage in prayer as a pious exercise of the soul, supposed to have a good effect on the person praying.

good effect on the person praying.

"Jesus, we look to thee,
Thy promised presence claim;
Thou in the midst of us shalt be
Assembled in thy name."

WHEN thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. — MATT. 6: 6.

Secret Prayer.

TO become Christlike, which should be the ambition of every true Christian, we must "practise the presence of God." This is but another expression for secret prayer. To live the abiding life which Christ has commanded, the secret prayer life is implied. It is impossible to be consciously abiding in Christ without real and constant secret communion. In a word. secret prayer is prayer at its best. It is prayer most free from all insincerity. It is the true gauge of our prayer life, for it is the standard by which God judges it. . . . Christ has clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place. Landor says, "Solitude is the antechamber of God; only one step more and you can be in his immediate presence."

seasons for private prayer. Daniel had three such seasons. One reference would lead us to infer that David had seven regular seasons each day. All might agree on the importance of a regular prayer season three times a day. Surely the most appropriate way to begin the day is with God; it is the only fitting close of the day, and what is more helpful than to slow down the machinery at mid-day that we may hold close communion with him? — Northfield Echoes.

LORD, teach us to pray. — LUKE II: 1.

Praying before Others.

BY all means persevere in the duty of praying before others. No matter how you stumble, nor how many carefully thought-out sentences you forget. Stammering lips often carry a message straight to the throne of God, and it is to God we speak when we pray.

Here are a few hints that I have found help-

ful.

r. Cultivate the habit of praying in an audible voice when alone in your room. Perhaps no one thing will give you self-control more speedily than this. We are creatures of habit, and when we have grown accustomed to the daily sound of our own voices when on our knees, habit, after a little, asserts itself when we kneel before others. Because of habit, the kneeling posture is, I think, the most helpful one to assume, even in public prayer, wherever it is feasible. Of course in

large gatherings it generally is not.

2. Grow very familiar with Bible prayers, those terse sentences pregnant with meaning, — "Create in me a clean heart, O God;" "Keep the door of my lips;" "In thee, O Lord, do I put my trust;" "Continue thy loving-kindness unto them that love thee;" "Send out thy light and truth." I should like to continue these quotations without number. The Bible is very rich as a prayer-book. If we linger among such petitions, habit will again come to our aid, and the Bible words will rush in upon us when we pray before others. — The Golden Rule.

Ask, and it shall be given you. — MATT. 7:7. Ye ask, and receive not, because ye ask amiss. — JAS. 4:3.

Asking and Receiving.

OD never seems to say, "No," to Müller.

Hudson Taylor seems ever to have the ear
of the King. But to many, to receive an answer
to prayer which is in any way remarkable is the
exception and not the rule. Where, then, is the
difficulty?

I. It may be that he has answered and said, "No"; and that is just as much of an answer as "Yes," and not infrequently it is a better one. Elijah prayed under the juniper-tree that he might die. If God had answered that prayer as Elijah made it, . . . we would have lost the translation scene in the Old Testament.

2. It may be that you are not seeking God's glory in your petition. . . . Sometimes we desire the conversion of our friends, when at the real root of the motive we find selfishness. It would merely be easier for you, more comfortable for you, if your friend were as you, in his way of thinking and living. This is wrong. God's glory must be first.

3. It may be that you are not right before God, therefore your words have been powerless. Or you have something against your brother and have failed to make it right. The Word declares, "If thou rememberest that thy brother hath aught against thee," go and be reconciled, "and then come and offer thy gift."— The Golden

Rule.

MEN ought always to pray, and not to faint. — LUKE 18: 1.

Perseverance in Prayer.

LL the children of God, when once satisfied that anything which they bring before God in prayer is according to his will, ought to continue in believing, expecting, persevering prayer until the blessing is granted. Thus I am now myself waiting upon God for certain blessings, for which I have daily besought him for ten years and six months. Still the full answer is not given concerning the conversion of certain individuals, though in the mean time I have received many thousands of answers to prayer, and also souls converted for whom I have been praying. . . . I lay particular stress on this for the benefit of those who suppose that I need only to ask God, and receive at once; or that I may pray concerning anything and the answer would surely come. One can only expect to obtain answers to prayers that are according to the mind of God; and even the faith and patience may be exercised for years; and yet I am daily continuing in prayer, and so surely expecting the answer that I have often thanked God that he will surely give it, though now for nineteen years faith and patience have been thus exercised. Be encouraged, dear Christians, with fresh earnestness to give yourselves to prayer, if you can only be sure that you ask for things that are for the glory of God.

THE manifestation of the Spirit is given to every man to profit withal. — I COR. 12:7.

The Holy Spirit for Service.

ELIEVERS are all called, as endowed each severally according to the measure of the gift of the Holy Spirit, to co-operate in the perfecting of the kingdom of God. There is not one amongst them who is not authorized . . . to win souls to the Lord by words mighty to convince, plain and simple though they be; and to light the way to the divine havens of refuge, to those who have gone astray, and have wandered from the right path, by the quiet shining light of their own example. . . . We are all called thereto. divine Comforter, with his wondrous unction, has long stood at the door of our hearts. O that we would but admit him, and grant him free and unbounded scope for his operations! Our moral atmosphere would soon be filled with divine quickening and saving powers, and our whole appearance would breathe a something which would revive the withered, refresh the weary, and reanimate the sick. O. when will it pass that the prevailing want of spirituality shall cease from amongst us, when there shall be an efficacious remedy for our drooping faith, and that the divine fiat shall resound to awaken the dead souls by whom we are encompassed. . . . It would soon come to pass if our souls did but really thirst for it, and if the holy flame of prayer were never extinguished on the altar of our hearts. — "THE RISEN REDEEMER."

Know ye not that your body is the temple of the Holy Ghost? — I Cor. 6:19.

The Spirit's Proprietorship of Our Bodies.

THE other day I heard Dr. W. G. Moorehead say that nowhere in the Bible is it taught that the Spirit of God, having taken possession of the body, ever leaves it; he suggested that even when the body is lowered into the grave the Spirit still possesses it, and that is the secret of its glorious destiny, when, leaving corruptible elements behind, it shall come forth a spiritual body, perfectly fitted for the Holy Spirit's residence. He adds that, if any one disputes this theory, he will still maintain that the Spirit at least hovers over that grave, until the day when suddenly, at the voice of the archangel, he shall instantly bring that temple out of its apparent ruins in the beauty and glory of resurrection life and power.

When the great Dr. John M. Mason buried his son from the hall of Lafayette College, and the young men went to carry the body out through the aisles of the church, he said, "Young men, walk softly; you bear the temple of the Holy Ghost." My brother, the Holy Spirit having once left on your body the stamp of God's proprietorship and ownership, that body forevermore belongs to God. It is the temple of God that he is going to look after and bring forth in beauty when the refining process is complete, whereby all carnal elements are purged away. — Northfield

Echoes.

TRUST in him at all times; ye people, pour out your heart before him: God is a refuge for us. — Ps. 62:8.

A Prayer.

NAKE our way in life for us. Many are now at a stubborn gate; it will not open, the key is lost, it would be wrong to climb over it; help us on this side of the perplexing gate to fall down and pray; then when we arise the gate will be wide open.

Lead us through all the changes of life, all its scenery and business and family relationships, and show us that all these things are in God's hand, and not in ours.

Be with our dear ones on the sea, with our loved ones away in foreign lands and in strange places. Thou canst make it home wherever they are; thou canst so fill them with hope and light and sweet expectancy that they shall forget all time and distance and separation and accident, and unite in holy sympathy with us at this moment.

We pray for those who are farther off still,—prodigals who dare not pray; they may not, they think, lift their debauched lips towards heaven; they have worn us out, and made all life within their reach a shadow and a pain. Yet the prodigals are still thine; they have taken a long way around, but even yet thou wilt bring them all home.

We bless thee for our dead who have died in the Lord; the fight is over, the crown is won, the haven is entered. . . . Bind us to thy cross, thou Saviour of men. Amen. — The Golden Rule.

O LORD, truly I am thy servant. - Ps. 116:16.

Servants of God.

THE Christian is a servant of God. The word is often found in the Scriptures. It is employed by God to describe men, and it is used by men to describe themselves as to the Deity, in their praises and their prayers. There is nothing humiliating in it. It is an honor to be a servant to the state, a public servant. It is a higher honor to be a servant to the Creator of the universe. The name is given to the Son of God as our Saviour. By the knowledge of him "shall my righteous servant justify many," says Jehovah by his prophet Isaiah (53:11).

Now a true servant takes pains to know his master's will. Do you, dear reader, follow this course? Do you search the Scriptures, study God's providences, ask him daily in your closet to show you what he would have you to do? Do you expect the real reward from him? Or are you looking for it in the favor or the applause

of your fellow creatures?

Letters are often closed with the superscription, "Your obedient servant," where there is no intention of serving. The phrase is formal, conventional. Can you look up to God in sincerity and say, as in the eighty-sixth Psalm, "Give thy strength unto thy servant"?— The Golden Rule.

AND he said unto them, Go ye into all the world and preach the gospel to every creature. — MARK 16: 15.

God's Call.

THERE is no division between home missions and foreign mission save America, it can only be done on the lines of saving the world. In the same way the Lord Jesus Christ, when he wanted to feed those twelve hungry disciples, took what there was to eat, and gave it to the five thousand. He did not give it to the twelve, but distributed it to the five thousand, and there was lots to spare for the twelve more than they could eat. . . . We know the needs. And now the question is, What are we going to do? If we refuse to supply their need, then right down from God's throne will come the message to us, that we are hypocrites. . . . In Jesus Christ's war against sin and the devil, how much do we give him? How unpatriotic we are concerning the kingdom of God, when we look at these things in a practical way! . . . O. how I covet you for the army of Jesus Christ! You might set this world ablaze! God is willing to do it with you. The question is, Are you willing? God has given us his gospel. He has given us this world as our promised land. He has told us to go and be his witnesses to the uttermost parts of the earth. You can do it. God expects you to do it. The only question is, "Will you do it?" - Northfield Echoes.

EVEN as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. — MATT. 20: 28.

Selfish Religion.

REMEMBER passing down one of our great highways in London, where saloon after saloon confronted me, and as I saw them filled not with the young men of our land, but with the young women also; as I saw mothers standing there with their babies in their arms, . . . a friend who walked with me said, "Does it come home to you sometimes that on us rests the burden of all that sin?" . . Does it come home to us, when we, so sheltered and glad, hear the pattering of the outcast feet beyond? Does it come home to us that every saloon to-night that drags young lives down to shame and misery is an added burden to our load? O, if not, of what use is our boasted Christianity? We want no velvet-lined pew religion. We want that Christianity that treads the streets, that hand that lifts the fallen, that heart that beats with the great heart of humanity; and this alone is Christ's Christianity.

... "Clothe me, and keep me, and guard me, and guide me, and take me to heaven when I die!" Is n't that the prayer of thousands of men and women who call themselves Christians?... There are thousands who spend their time on the mountain-top, singing beautiful songs about the glory of the coming by and by, pleasing themselves with the vision of the glory that is to be, thanking God that they are different from the great mass of humanity.—LEAFLET, "THY KING-

DOM COME."

I HAVE compassion on the multitude. — MARK 8: 2.

Christ Our Pattern in His Compassion.

O the compassionate words and deeds of a tender Saviour find any feeble echo and transcript in yours? As you traverse in thought the waste of human wretchedness, does the spectacle give rise, not to the mere emotional feeling that weeps itself away in sentimental tears, but to an earnest desire to do something to mitigate the sufferings of woe-worn humanity? How vast and world-wide the claims on your compassion! - now near, now a distance - the unmet and unanswered cry of perishing millions abroad the heathendom which lies unsuccored at your own door - the public charity languishing - the mission staff dwarfed and crippled from lack of needful funds — a suffering district — a starving family — a poor neighbor — a helpless orphan it may be some crowded hovel, where misery and vice run riot - or some lonely sick-chamber, where the dim lamp has been wasting for dreary nights - or some desolate home which death hath entered, where "Joseph is not, and Simeon is not," and where some sobbing heart, under the tattered garb of poverty, mourns, unsolaced and unpitied, its "loved and lost." Are there none such within your reach? The poor are the representatives of Jesus, and their wants he considers as his own. — "THE MIND AND WORDS OF JESUS."

HEREIN is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. — I JOHN 4:10.

Love Grows through Serving.

A S a rule, love is not an outgrowth of gratitude; love does not commonly have its beginning or its larger progress in a recognition of benefits received; but rather it is a resultall unthought of, it may be - of service rendered, of sacrifice made, or of suffering endured. . . . Parental love is stronger and more enduring than filial love; for not every child has done and endured for his parents, while every parent has made some surrender of self for his child. . . . And as it is in human love, so it is in divine. No child of God can so love God as God loves his child. Nor would it be possible for us so to love God as he loves us, unless it were possible that we had done as much for God as God has done for us; for love comes and grows through serving, not through being served. . . . The more we can do for a friend, and the more we can surrender to a friend, the more we shall love a friend; . . . one who is loved and served by another can both show love and gain in love by consenting to be loved and served by that loving one.

"I hold him great who, for love's sake,
Can give, with generous, earnest will;
Yet he who takes, for love's sweet sake,
I think I hold more generous still."

—The Sunday School Times.

THEN went in also that other disciple. — JOHN 20: 8.

Unconscious Influence.

ITTLE does Peter think, as he comes up where his doubting brother is looking into the sepulchre, and goes straight in, after his peculiar manner, that he is drawing in his brother apostle after him. As little does John think, when he loses his misgivings, and goes into the sepulchre after Peter, that he is following his brother. And just so, unawares to himself, is every man, the whole race through, laying hold of his fellow man, to lead him where otherwise he would not go. We overrun the boundaries of our personality, — we flow together. A Peter leads a John, a John goes after a Peter, both of them unconscious of any influence exerted or received. . . . The influences we exert unconsciously will almost never disagree with our real characters. They are honest influences, following our characters as a shadow follows the sun. They go streaming from us in all directions, though in channels that we do not see, poisoning or healing, around the roots of society, and among the hidden wells of character. If good ourselves, they are good; if bad, they are bad. And since they reflect so exactly our character, it is impossible to doubt our responsibility for their effects on the world. — "SERMONS FOR THE NEW LIFE."

"This learned I from the shadow of a tree, That to and fro did sway upon a wall: Our shadow selves, our influence may fall Where we may never be." For none of us liveth to himself. — Rom. 14:7.

Undying Deeds.

THIS marvellous, this awful power that we have over other people's lives! O, the power of that sin that you have done years and years ago! It is awful to think of it. I think there is hardly anything more terrible to the human thought than this,—the picture of a man who, having sinned years and years ago, in a way that involved others' souls in his sin, and then, having repented of his sin and undertaken another life, knows certainly that the power, the consequences, of that sin, is going on outside of his reach, beyond even his ken and his knowledge.

edge. . . .

Thank God the other thing is true as well. Thank God that when a man does a bit of service, however little it may be, of that, too, he can never trace the consequences. Thank God that in some better moment, in some nobler inspiration, you did ten years ago something to make your brother's faith a little stronger, . . . to establish the purity of a soul instead of staining it and shaking it. Thank God, in this quick, electric atmosphere in which we live, that, too, runs forth. Do not say in your terror, "I will do nothing." You must do something. Only let Christ tell you that there is nothing that a man thinks of, as he looks back upon it as it has sunk into the past, with any satisfaction, except some service to his fellow man, some strengthening and helping of a human soul. - "BEAUTY OF A LIFE OF SERVICE."

AND I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life. — REV. 20:12.

The Book of Life.

IN the book of life are inscribed the characters of all God's people. . . . Their words, which are the evidence, results, and rewards of faith, are recorded by that same Spirit through whose power alone the soul has lived, believed, and been able to bring forth fruit to the praise of the glory of God by Jesus Christ. In the book of life will be found recorded by the omniscient Holy Spirit of truth, that secret life of every saint which was "hid with Christ in God." Then shall be revealed the reality of their repentance and inward renewal of the soul; the sincerity of their love to God and to his people; their secret prayers, thanksgivings, confessions, intercessions, and holy communion with God; their plans, longings, and sacrifices for the spread of the gospel, and for the glory of God upon earth; their deeds of charity for Christ — every prison they entered, every naked one they clothed, the hungry they fed, the offences forgiven by them from love to him who forgave them; that whole character, in short, which is the result of union with Christ, will be evidenced to the universe from what is recorded of it in the Lamb's book of life. — "PARISH PAPERS."

BLESSED is the man that walketh not in the counsel of the ungodly. — Ps. 1:1.

The Law of Habit.

I HAVE seen the law of habit slowly, gently, imperceptibly wrap men round and round in its close winding-sheet, as if they were Egyptian mummies. So quietly was all this done that they never knew their bondage until they made the first faint movement towards a better life. . . . The thoughtless boy, cigar in mouth, playing cards "just for fun," and a little later with a glass of beer as the stake, hiding all these things from his mother; the idle, spendthrift youth, with fondness only for vile company; the besotted man, sold under sin, accursed of God, and his own conscience, and his fellow men — these, these are piteous object-lessons that have taught me the supreme power of habit over human destiny.

But I saw that the tendency to repeat the same act, and the greater ease with which this is done the second time than the first, and the third time than the second, is the key to paradise as well as pandemonium. I saw the slow, unerring, unfailing plan of God, by which our habits may become our stepladder to saintship. And I said to my own heart in the presence of many a bloated inebriate, what I now whisper to you: "No evil habit, however small, shall have dominion

over me." -- "How to Win."

BLESSED is the man that endureth temptation. — JAS. 1:12.

Temptation.

TEMPTATION is not sin, yet much distress arises from not understanding this fact. The very suggestion of wrong seems to bring pollution with it; the poor tempted soul feels as if it must be very bad indeed, and very far off from God to have had such thoughts and suggestions. is as though a burglar should break into a man's house to steal, and when the master of the house turns round to resist him and drive him out, should turn round and accuse the owner of himself being the thief. It is the enemy's grand ruse for entrapping us. He comes and whispers suggestions of evil to us, — doubts, blasphemies, jealousies, envyings, and pride, - and then turns round and says, "O, how wicked you must be to think such things!" . . . The truth is, it is no more a sin to hear these whispers and suggestions of evil in our souls than it is for us to hear the wicked talk of bad men as we walk along the street. The sin comes, in either case, only by our stopping and joining in with them. . . . When temptation is recognized as temptation, we shall be able to say at once, "Get thee behind me;" and shall walk even through the midst of the fiercest assaults with unclouded and triumphant peace; knowing that, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." -"CHRISTIAN'S SECRET OF A HAPPY LIFE."

The tongue . . . is an unruly evil, full of deadly poison. — Jas. 3:8.

Slander.

THERE are poisons so destructive that a single drop insinuated into the veins produces death in three seconds, and yet no chemical science can separate the virus from the contaminated blood, and show the metallic particles of poison glittering palpably, and say, "Behold, it is there!"

In Saint James's day, as now, it would appear that there were idle men and women, who went about from house to house, dropping slander as they went, and yet you could not take up that slander and detect the falsehood. You could not evaporate the truth in the slow process of the crucible, and show the residuum of falsehood glittering and visible. You could not fasten upon any word and say that it was calumny; for, in order to constitute slander, it is not necessary that the word spoken should be false -- half-truths are often more calumnious than whole falsehoods. It is not even necessary that a word should be distinctly uttered; a dropped lip, an arched eyebrow, a shrugged shoulder, a significant look, an incredulous expression of countenance, nay, even an emphatic silence, may do the work; and when the light and trifling thing which has done the mischief has fluttered off, the venom is left behind, to work and rankle, to inflame hearts, to fever human existence, and to poison human society at the very fountain-springs of life. - "SER-MONS PREACHED AT TRINITY CHAPEL, BRIGHTON, Vol. 3."

Thou shalt not steal. — Exod. 20: 15.

Cheating Is Stealing.

TAKE as your standard of commercial rectitude, not the shifting scale of popular usage, but the perfect law of God. Keep this truth firmly fixed upon your minds, and never lose sight of it in any of your business transactions, — that cheating is stealing; that, with whatever glosses or euphemisms men may cover up its deformity, at the bottom it is nothing but a violation of the eighth commandment. Don't be guilty of it, then, young folks! Don't lie! Don't steal! Starve first! You can't die in a better cause. Don't do it for yourselves; don't do it for others. If an employer requires it of you, shake off the dust of your feet as a testimony against him, and leave him forthwith. The Lord will provide.

Remember that all the actions of our lives must be traversed by and by before the bar of God. He cannot be cheated. Before that august tribunal the truth must all be told.

"There is no shuffling; there the action lies
In his true nature; and we ourselves compelled
Even to the very teeth and forehead of our faults
To give in evidence."

Keep that day in mind, and, though your revenues of earthly gain be small, live so that you can answer its dread questionings without dismay.

— "Plain Thoughts in the Art of Living."

WHATSOEVER he saith unto you, do it. — JOHN 2:5.

Duty Begins at Home.

T is easier to be good in church and in doing church-work than it is to be good at home and do the work there. To wear the cross of the King's Daughters means to do the work next to you. It is much easier for our girls to dress up and go out to engage in some charitable work than it is to help their mothers to keep the house in proper order, and relieve their tired hearts and maybe their tired feet. All over this land the need is for daughters to be charitable to their mothers and bear the burdens their mothers will have to bear unless they take them. . . . No amount of outside work can compensate for the neglect of work that the mothers must do, if the daughters do not share the home burdens with her. The priceless wealth of character is made by willingness to wash and sweep rooms, which the mother must do if her daughters do not. — The Ladies' Home Journal.

THE MORNING PRAYER OF THE ORDER OF KING'S DAUGHTERS.

TAKE me, Lord, and use me to-day as thou wilt. Whatever work thou hast for me to do, give it into my hands. If there are those thou wouldst have me to help in any way, send them to me. Take my time and use it as thou wilt. Let me be a vessel close to thy hand, and meet for thy service, to be employed only for thee and for ministry to others in thy name. Amen.

THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. — ACTS I: II.

When Jesus Comes.

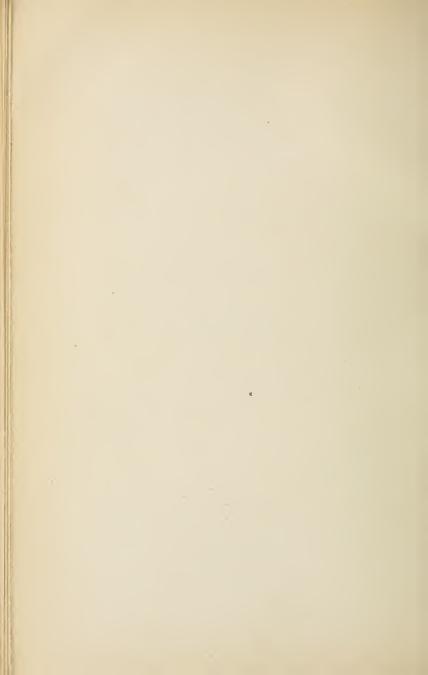
THEN those that upheld the banner of truth had almost lost heart, John Knox left Geneva for Scotland. When he landed. quick as lightning the news spread abroad. The cry arose everywhere, "John Knox is come!" Edinburgh came rushing into the streets; the old and young, the lordly and the low, were seen mingling together in delighted expectation. All business, all common pursuits, were forsaken. The priests and friars abandoned their altars and their masses, and looked alarmed, or were seen standing by themselves. shunned like lepers. . . . Travellers suddenly mounted and sped into the country with the tidings. . . . Barques departing from the harbor bore up to each other at sea to tell the news. Shepherds heard the tidings as they watched their flocks. . . . The whole land was moved; the whole country was stirred with a new inspiration, and the hearts of enemies withered. O, if that was the effect of the sudden presence of a man like ourselves. — a man whom we will rejoice to meet in the Kingdom, but only a man, - what will the land feel, what will the earth feel, when the news comes, The Son of man! The Son of man! His sign has been seen in the heaven! O wise virgins, with what joy will you go out to meet him!



AUGUST

WITH

J. R. MILLER.





REV. J. R. MILLER.

August.



MILLER. AUGUST I.

WHEN thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. — MATT. 6: 6.

The Shut Door.

THIS is one of our Lord's plainest and most significant instructions about prayer. He is speaking about personal prayer, when the child of God wants to talk to his Father of his own affairs and lay at his feet his own individual burdens. We should seek to be alone in all such praying. Other presences about us disturb our thoughts and restrict our freedom. So we are to go into our closet and shut the door.

The shutting of the door is significant. shuts the world out. It secures us against interruption. It ought to shut out worldly thoughts and cares and distractions. Wandering in prayer is usually one of our sorest troubles. Then it shuts us in, and this also is important and significant. It shuts us in alone with God. No eye but his sees us as we bow in secrecy. ear but his hears us as we pour out our heart's feelings and desires. Thus we are helped to realize that with God alone have we to do, that he alone can help us. As we are shut up alone with God, so also are we shut up to God. There is precious comfort in the assurance that when we thus pray we are not talking to the air. There is an ear to hear, and it is the ear of our Father. -- "COME YE APART."

AUGUST 2. MILLER.

In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. — MARK I: 35.

Jesus Our Example in Private Prayer.

ESUS would always find time for prayer, or make time for it. If his days were full of excitement and toil, he would take time out of his nights for communing with God. He never allowed himself to be robbed of his hours of devotion. There are some Christians who think they are excused from prayer and meditation in secret because they are so busy. Their work presses them so in the morning that they cannot possibly get time to pray. Their cares occupy them so all day that they do not find one quiet moment to go apart with God. In the evening there are so many social or other engagements, - meetings, societies, parties, - or they are so tired that prayer is crowded out. The example of Christ speaks its solemn rebuke of all such trifling. We must find time for communion with God, or God will not find time to bless us.

There are some people who claim they can commune with God just as well in one place as in another. They do their praying while they walk about and while they work. They see no use in going apart to pray. Surely if any one could pray well in a crowd or while engaged in work, Jesus could. No doubt he did hold communion with his Father even in his busiest hours, but this did not meet all the needs and longings of his soul.—"Come Ye Apart."

Come ye yourselves apart. — MARK 6: 31.

Taking the Bible into the Closet.

IFE is hard to most of us: at least, it is hard to live nobly, grandly, purely, Christianly. We do so only by getting a great deal of help from Christ. We need, therefore, daily to heed his invitation, "Come ye apart." In communion with him we shall receive strength and blessing to enable us to fulfil our mission of obedience and ministry in his name. We shall rob ourselves, therefore, of divine anointing and divine help if we do not make room in our busiest days for quiet retreats from noise and strife — apart with Christ, where we may sit at his feet to hear his words, or lie on his bosom to absorb his spirit, for the refreshing and transforming of our own lives. . . . We are urged to both open and close the day at God's feet. We are taught that prayer is the Christian's vital breath. And not a word too much can be said on this subject. If we would live strong, noble, beautiful, radiant, and useful Christian lives, we must get seasons of secret prayer into our busy days. But we must take our Bible with us into the closet. While we talk to God we must also let God talk to us. God feeds us through his word. It is into all truth the Holy Spirit leads Christ's disciples. Seasons of prayer without meditation on some word of God cannot yield the full blessing that we need. — Preface to "Come Ye Apart."

AUGUST 4. MILLER.

SEARCH the Scriptures. — JOHN 5:39.

Reading the Bible into Our Lives.

IN the minds of many Protestants there is almost as much superstition regarding the sacred Book as there is among the Romanists regarding the crucifix or rosary. Soldiers entering a battle fling away their cards and put Bibles in their pockets. They feel that they are safer then. Many think if they read a certain portion every day, though they give no thought to the meaning, that they have done a holy service and are safe for the day. But the mere reading of so many chapters does no one any good. It would be as well to say Latin prayers and fumble over a string of beads for ten minutes. To receive a blessing from the Bible, it must be read thoughtfully, with inquiry and meditation. It must be allowed to read itself into our heart and life. . . . There is a great deal of hurried, superficial reading which skims over the surface, which pauses to weigh no word, take in no thought, apply no lesson, and which leaves no impression, not even a memory, behind. Such readers must use a marker, or they will read the same chapter over and over without knowing it.

It is necessary to read the Bible, not alone to know the will of God, but that we may do it. If it is not the guide of our life, it is nothing to us. Its truths must be applied.—"WEEK-DAY

Religion."

GIVE us this day our daily bread. — MATT. 6: 11.

The Day's Portion for the Day.

THIS seems a very small thing to ask,—only bread for a day. Why are we not taught to pray for bread enough to last a week, or a month, or a year? For one thing, Jesus wanted to teach us a lesson of continual dependence. He taught us to come each morning with a request simply for the day's food, that we might never feel that we can get along without our Father. Another lesson he wanted to teach us was that the true way to live is by the day. We are not to be anxious even about the supply of to-morrow's needs. When to-morrow comes it will be right for us to take up its cares. The same great lesson was taught in the way the manna was given,—just a day's portion at a time.

"Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay,
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow."

We should not overlook the word "us." It is plural, and bids us remember God's other children. This should be a prayer for daily bread for our hungry neighbor also.—"COME YE APART."

AUGUST 6. MILLER.

GIVE ye them to eat. — MATT. 14: 16.

Feeding the Perishing World.

THE perishing world can get the blessings of the gospel of Christ only through us. Here stands the Master with the consecrated bread in his hands, enough for all. Yonder is the multitude, with countless needs and hunger. "He gave the loaves to the disciples." Suppose they had eaten of the bread themselves, and when satisfied, had still remained sitting there, enjoying their blessing, but carrying it no farther; what would have been the result? The people would have gone hungry, although there had been ample provision made by the Master.

We are now Christ's disciples. All about us are hungry people. Christ has bread to give them — enough to satisfy all their hunger. But it must pass to them through our hands. What if the bread stops with us? What if we take it, this sacred bread, Christ's own body broken for us, - and sit down and think not of those beyond us who are hungering for comfort, for help, for love, for life? This bread is not given to us for ourselves alone, — Christ gives no blessing in that way; it is given for ourselves, and then to be passed on by us to others. Says Amiel, "It is better to be lost than to be saved alone." Let us be faithful. It would be a bitter thing, indeed, if any should perish because we did not carry to them the bread which the Master gave us for them. — "THE BUILDING OF CHARACTER."

I, EVEN I only. — I KINGS 19: 14.

Standing up for Jesus.

LIJAH, at a certain great crisis, thought he was the only one left to stand for God. There were others, but he did not know of them. He was, indeed, the only one in the field for God. He stood alone, one man against king, and false priests, and people. There come times in the lives of all who are Christians when they must stand alone for God. . . . This aloneness puts upon one a great responsibility. Perhaps you are the only Christian in your house, - the only witness Christ has in your house, the only one through whom to reveal his love, his grace, his holiness. You are the only one to represent Christ in your family, to show them the beauty of Christ, the sweetness and gentleness of Christ, to do there the works of Christ, the things he would do if he lived in your house. Perhaps the salvation of all the souls in your family depends upon your being true and faithful in your own place.

Perhaps you are the only Christian in the workshop or school, the store or the office, where you are employed. A peculiar responsibility rests on you. You are Christ's only witness in your place. If you do not testify for him there, no other will do it. "I am the only one he has here" — let this become a source of great strength and inspiration to you. — The West-

minster Teacher.

AUGUST 8. MILLER.

THEY glorified God in me. - GAL. 1:24.

Reflecting Jesus.

IN the Palazzo Rospiglioso in Rome is the great picture of Aurora. It is on the ceiling, and can be studied only with much difficulty from the floor. But a mirror is so placed on a table that it reflects the picture, and one can study it there with ease and pleasure. God is a spirit; and he is in heaven, "dwelling in light unapproachable." The incarnation was the bringing of the reflection of the glorious person of God down to earth in a human life. Men looked at Jesus and saw in him the very image of God. Jesus is no longer here in the flesh to reveal the unseen God; but we are here for him, and it is ours, if we are truly Christians, to be mirrors, reflecting in our own character the beauty of the Lord, and thus glorifying him.

A little child one day asked her mother, after reading in the New Testament, "Is Jesus like anybody we know?" The mother ought to have been able to answer, "Yes, I am trying to be like Jesus; if you will look at my life and study my character, you will see a little of what Jesus was like." Every follower of Christ should be able to say the same to all who know him. The likeness is imperfect, for in many things we come short; but, if we are truly Christians, we must be trying to live as he would if he were in our place. Unless we live thus, God is not glorified

in us. — The Golden Rule.

GLORIFY God. - I COR. 6: 20.

How Can We Glorify God?

OW can we add to God's glory? We cannot add a single beam to the splendor of the noonday sun; we cannot make the evening star more brilliant; and God's name is infinitely beyond our poor glorifying. Yet we may glorify God among men. You travel abroad and meet in a foreign land a man who is noble, gifted, and worthy. Here at home he is scarcely known at all. On your return you begin at once to speak of this man to your friends, telling them of his life, his work, his charming personality. You pass among your friends the books he has written, containing his helpful, inspiring words. His name is no longer unknown in your community. His influence begins to be felt in many lives. His books are read, and do good. You have glorified him.

In the same way we make God glorious. We know his name, his character, his works, and we have his Word, full of divine revealings. We can speak of the mercy, love, and goodness of God. We can tell what we know of him, what he has been to us and has done for us. We can show others the words he has spoken, full of comfort, inspiration, and cheer. Where God was scarcely known before, he becomes well known, and many begin to love and trust him. We have glorified God. — *The Golden Rule*.

AUGUST 10. MILLER.

O God, thou art my God; early will I seek thee; my soul thirsteth for thee. — Ps. 63:1.

General Gordon's Morning Watch.

VERY morning, during his journey in the Soudan, there lay outside General Gordon's tent a handkerchief, and the whole camp knew the meaning of that small token, and most religiously was it respected by all, whatever their creed, color, or business. No foot dared to enter the tent while this handkerchief lay there. No force of sentinels could have better guarded the tent door. No message, however pressing, was ever sent in. Every one knew that God and General Gordon were alone there together: that the servant prayed and communed, and that the Master heard and answered. Into the heart so opened, the presence and the life of God came down. Into the life so laid upon the altar, the strength of God was poured. No wonder that when the man came out of his tent the glory of God seemed to shine in his face and the fragrance of heaven to cling to his very garments, and that he had such sublime peace, and such calm, majestic power.

We all need to get more of such half-hours into our lives, when God's very angels will pause in reverent silence at our doors, while within we commune with the blessed Trinity. Then we shall be strong for service, and our influence shall be hallowed by the very touch of Christ.

- "GLIMPSES FROM LIFE'S WINDOWS."

MILLER. AUGUST II.

THY servants are ready to do whatsoever my lord the king shall appoint. — 2 SAM. 15:15.

Christ's Appointments.

ONSECRATION is devotion to the will of Christ. There are many people who are quite ready to do certain things in the service of Christ, who are not ready to do anything he might want them to do. Many of us have our little pet projects in Christian work, our pleasant pastimes of service for our Master, things we like to do. Into these we enter with enthusiasm. They are to our mind. We suppose we are thoroughly consecrated to Christ's work, because we are so willing to do these things. Possibly we are, but there is a surer test. It is not whether we are ready to do the things for Christ which we like to do, but whether we are ready to do, just as heartily, anything he may give us to do. It may not be any form of activity; sometimes it is quiet waiting. It is not bringing a great many souls to Christ, visiting a great many sick or suffering ones, attending a great many meetings, talking a great deal. Some weary one, shut away in the darkness, in the chamber of pain, may be illustrating true consecration far more beautifully than those whose hands are fullest of Christian activities in the bustling world. . . . We shall not need to wait long to find our work. When the continual prayer is, "Lord, what wilt thou have me to do?" the answer will soon be given in each case. — "The Every-day of Life."

WHATSOEVER he saith unto you, do it.— JOHN 2: 5.

"Doe Ye Nexte Thynge."

UTY is never a haphazard thing; it does not come to us in bundles, from which we may choose what we like best. There are never a half-dozen things, either one of which we may fitly do at any particular time; there is some one definite, particular thing, in the divine purpose, for each moment. . . . But how to know what is the duty of each moment is a question, which is, to many, full of perplexity. Yet it would be easy if our obedience were but more simple. We have but to take the duty that comes next to our hand — that which the moment brings. nexte thynge," says the quaint old Saxon legend. . . . People try to reach decisions to-day in matters that really will not be before them for months, possibly for years. A young man came to me in sore perplexity. He could not decide whether to go as a foreign missionary. Yet he had just closed his freshman year in college. It would be six years before he could go. . . . If not even one little step is plain, "ye nexte thynge" is to wait.

"Fear not to-morrows, Child of the King; Trust them with Jesus: 'Doe ye nexte thynge.' Do it immediately, Do it with prayer,

Do it reliantly,
Casting off care;
Do it with reverence,
Tracing His hand
Who hath placed it before
thee
With earnest command."
— "PRACTICAL RELIGION."

THY word is a lamp unto my feet, and a light unto my path. — Ps. 119: 105.

The Divine Lamp.

THE law of divine guidance is, "Step by step." One who carries a lantern on a country road at night sees only one step before him. If he takes that, he carries his lantern forward, and then makes another step plain. At length he reaches his destination in safety, without once stepping into darkness. The whole way has been made light for him, though only a single step of it at a time. This illustrates the usual method of God's guidance. His word is represented as a lamp unto the feet. It is a lamp, not a blazing sun, nor even a lighthouse, but a plain, common lamp, or lantern, which one can carry about in the hand. It is a lamp "unto the feet," not throwing its beams afar, not illuminating a hemisphere, but shining only on the one little bit of road on which the pilgrim's feet are walking. . . . Miners carry their small lamps fastened to their caps. These lamps do not flood the whole great dark chamber of the mine where the men work, but they do light the one little spot where the miner has to strike his pick. Duty is a lamp, and as we move forward in quiet obedience we carry our own light with us, and thus never have to work in the darkness, though it may be dense night close on all sides of us. — "PRACTICAL Religion."

BE silent . . . before the Lord. — ZECH. 2:13.

Wellesley's Silent Times.

IN Wellesley College a special feature of the daily life of the household is the morning and evening "silent times." Both at the opening and closing of the day there is a brief period, marked by the strokes of a bell, in which all the house is quiet. Every pupil is in her room. There is no conversation. No step is heard in the corridors. The whole great house with its thronging life is as quiet as if all of its hundreds of inmates were sleeping. There is no positively prescribed way of spending the silent minutes in the rooms, but it is understood that all whose hearts so incline them shall devote the time to devotional reading, meditation, and prayer. The design of establishing this period of quiet as part of the daily life of the school, is to give opportunity for devotional exercises, and by its solemn hush to suggest to all the fitness and the need of such periods of communion with God. Every true Christian life needs its "silent times," when all shall be still, when the busy activities of other hours shall cease. and when the heart, in holy hush, shall commune with God. One of the greatest needs in Christian life in these days is more devotion. Ours is not an age of prayer so much as an age of work. The tendency is to action rather than to worship; to busy toil rather than to quiet sitting at the Saviour's feet to commune with him. - "SILENT TIMES."

MASTER, it is good for us to be here: and let us make three tabernacles. — LUKE 9: 33.

Devotion Prepares for Duty.

DEVOTION is not all. Peter wished to stay on the mount of transfiguration, to go back no more to the cold, sin-stricken world below; but no; down at the mountain's base, human suffering and sorrow were waiting for the coming of the Healer, and the Master and his disciples must leave the rapture of heavenly communion, and hasten down to carry healing and comfort. It is always so. While we enjoy the blessedness of fellowship with God in the closet, there come in at our closed doors, and break upon our ears, the cries of human need and sorrow outside.

The truest religious life is one whose devotion gives food and strength for service. The way to spiritual health lies in the paths of consecrated activity. It is related in monastic legends of St. Francesca, that although she was unwearied in her devotions, yet if, during her prayers, she was summoned away by a domestic duty, she would close her book cheerfully, saying that a wife and a mother, when called upon, must quit her God at the altar, to find him in her domestic affairs.— "SILENT TIMES."

AUGUST 16. MILLER.

LORD, what wilt THOU have me to do?—ACTS 9:6.

Practical Consecration.

ACH morning I seek to give myself to my Master for one day, saying, "Take me, Lord, and use me to-day as thou wilt. Whatever work thou hast for me to do, give it into my hand. If there are those thou wouldst have me to help in any way, send them to me. Take

my time and use it as thou wilt."

Sometimes the very first person to come into my study, in the golden hours of the morning, is a book agent, or one of those bland gentlemen who want to insure your life. . . . My first impulse is to bristle up and stand on my dignity, giving my visitor a very cool reception, taking no pains to hide my annoyance, and politely dismissing him as soon as possible. But then I remember my morning's prayer. I asked my Master to send me my work; if I am sincere, I must accept this man as divinely sent to me. He came from a home this morning that was very dreary. He is poor. He has gone from house to house only to have door after door shut in his face. He is very heavy-hearted. He greatly needs money, which I cannot give him; but he needs far more, just now, a brother's sympathy, which I can give him. . . . Or the errand may be the other way. He may have been sent to me with a benediction. Let us beware that we do not bow out of our room, with fretted frown, one whom God has sent to us .- "WEEK-DAY RELIGION."

WHATSOEVER ye do, do it heartily, as to the Lord. — Col. 3: 23.

Doing Daily Tasks for God.

IN one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in odd dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser, reaching up for plates, and there is a little cherub, running about, and getting in the way, trying to help. All are so busy and working with such a will, and so refining is the work as they do it, that somehow you forget that pans are pans, and pots, pots, and only think of the angels, and how very natural and beautiful kitchen work is, - just what angels would do, of course, if called upon to do it.

The picture is very suggestive. It shows us the dignity of all duty, even of the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will. and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight. — "GLIMPSES THROUGH

Life's Windows."

AUGUST 18. MILLER.

HE passed by on the other side. — LUKE 10:31.

Passing by on the Other Side.

THE story is very familiar. Neither the priest nor the Levite did the wounded man any harm. It was the robbers that hurt him almost to death. . . . Yet the story reads as if the priest and the Levite had not done just right, as if they had injured the wounded man in some way. . . . We do not think much of this kind of sins. At the close of the day we examine ourselves to find wherein we should confess sin. We remember the hasty word we spoke, we recall our self-indulgence, our selfish acts, our envyings and jealousies, our impatience and anger; and we make confession of all these sins, asking forgiveness. But do we make confession of the things we did not, and ought to have done? Are we penitent for our failures to do deeds of kindness? During the day we have passed by on the other side of many a human need and want and danger.

Some people talk a great deal about perfection. They really mean a life free from positive and wilful sins. They do not think of that whole hemisphere of life which in them is almost empty. We are taught to pray, not, "Forgive us our crimes," but, "Forgive us our debts." Debts are what we owe. It is not supposed that respectable people will commit crimes against their neighbors; but when we look into the matter closely, we shall find most of our days leave unpaid debts, — debts of love, kindness, or services due, but not paid.— The Golden Rule.

As we have therefore opportunity, let us do good unto all. — GAL. 6: 10.

Post=mortem Kindnesses.

O not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If a sermon helps you, it will do the preacher good to tell him of it. If the editor writes an article that you like, he can write a still better one next week if you send him a note of thanks. If a book you read is helpful, do you not owe it to the author to write him a word of acknowledgment? If you know a weary or neglected one, or one overwrought, would it not be such work as God's angels love to do, to seek to put a little brightness and cheer into his life, to manifest true sympathy with him, and to put into his trembling hand the cup filled with the wine of human love?

I have always said—and I am sure I am speaking for thousands of weary, plodding toilers—that if my friends have vases laid away filled with sympathy and affection, I would be glad if they would bring them out in some of my weary hours and open them.—"WEEK-DAY RELIGION."

AUGUST 20. MILLER.

Whosoever will save his life shall lose it. — MATT. 16: 25.

Saving and Losing One's Life.

TE all come every day to points where we must choose whether we will save or lose our life. Duties that are hard are facing us continually. It is easier to be self-indulgent on Sundays or week-day evenings, when we are weary or slightly indisposed, than it is to go to church services; so we save our life by putting on wrapper and slippers and staying at home. It is easier not to be a teacher in Sunday school; it ties one down to have to go in all weathers to meet a class, and there are others who can teach. It is easier not to give money systematically to God's cause; there are so many things of our own that we can spend it for, and it is comfortable to have our bank account grow. It is easier not to be forgiving, but to hold grudges and remember wrongs done to us; it costs far less struggle just to hate people who have been hateful to us, than to love them and be kind to them. It is easier not to be active in Christian work, but to just fold our hands and let others do it. It is easier not to burden ourselves much about lost souls, but just to look after our own life.

These are illustrations of what losing one's life means. It is taking good care of one's self, keeping one's self back from inconvenient serving. We do not need great occasions to give us chances to save or lose our life; we have plenty of chances every common day. — The Golden

Rule.

MILLER. AUGUST 21.

THE apostles gathered themselves together unto Jesus, and told him all things. — MARK 6: 30.

Eventide Prayer.

A T the close of each day we should go to Jesus and tell him of all that we have done or tried to do during the day. We should tell him how we have lived, how we have done our work, how we have endured temptations, how we have treated those with whom we have been associated, how we have performed our mission as his servants, what words we have spoken for him, what efforts we have made to do good or to give comfort or help, and how we have met the calls

upon us for sympathy and aid.

We must not forget to tell him about the day's failures. Did we lose our patience? Did we yield to temptation? Did we neglect to speak the word for the Master we ought to have spoken? Were we unkind to any one? We must tell him of the efforts to do good which seemed to come to naught. At many a setting sun we come, weary and sad, with empty hands. Sometimes we are tempted to stay away from the Master and make no report. . . . Let us tell him all. is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we must report to Jesus all we say, or do, or fail to do; it will keep us in more intimate relations with him. — "COME YE APART."

AUGUST 22. MILLER.

HAPPY is he that condemneth not himself in that thing which he alloweth. — Rom. 14:22.

Doubtful Amusements.

THE question as to what amusements are proper or improper for us, each one must answer for himself. Ouestions continually asked of pastors are such as these: "Is it right for a Christian to dance? Or may he attend the theatre, or opera, or circus, or play cards?" The true way to answer such questions is to appeal to experience. What is the influence of such amusements on our spiritual life and enjoyment? Is prayer as sweet, as welcome, as helpful, afterwards? Do we find our communion with God as sweet, as restful, as conscious? Or do our amusements mar our peace and interrupt our enjoyment of the divine presence? Do they unfit us for devotion, and do we find our hearts made cold and distracted by them? Do they chill our ardor in Christian work? At what times in our life do we care most for such pleasures? Is it when our religious life is at its best, when love is most fervent, and zeal most earnest?

This is the experimental test. All the circumstances about us are educating influences, and whatever is injurious to piety, whatever lowers the character, is not right or proper as a means of enjoyment. — "Week-day Religion."

AND take up his cross, and follow me. — MATT. 16: 24.

Our Crosses.

other man's, that he is to take up. It is the particular cross that God lays at our own feet that we are to bear. We are never to make crosses for ourselves, but we are always to accept those that are allotted to us. Each one's own cross is the best for him. Sometimes we think our lot is peculiarly hard, and we compare it with the lot of this or that other person, and we wish we had his cross instead of our own. But we do not know what other people's crosses really are. If we did, we might not want to exchange. The easiest cross for each one to bear is his own.

There is a way to get crosses out of our lives altogether. A father explained it thus to his child. Taking two pieces of wood, one longer than the other, he said: "Let the longer piece represent God's will and the shorter piece your will. If I lay the two pieces side by side, parallel to each other, there is no cross; it is only when I lay the shorter piece across the longer that I can make a cross. So there can be a cross in my life only when my will falls athwart God's; when I cannot say, 'Thy will be done.' If my will sweetly acquiesces in his there is no cross." The way to take out the crosses is gladly to accept, through love to him, whatever trial, pain, or loss God sends. — "Come Ye Apart."

AUGUST 24. MILLER.

TRIBULATION worketh patience. — ROM. 5: 3. But let patience have her perfect work. — Jas. 1:4.

Enduring Suffering.

TE have all known Christian sufferers who have grown into rare, sweet beauty, as they have suffered. They have lost their earthliness and have learned heavenliness. Pride has given way to humility. Impatience has become sweet patience. The harsh music has grown soft and gentle. The rough marble has taken the shape of graceful beauty. It is true, as a rule, that the noblest, richest, purest, most beautiful lives in this world have been lives of suffering. There are elements of loveliness in the depths of every life which only the fires of pain can bring out. The photographer carries his picture into a darkened room to develop it. God often takes his children into the chamber of pain and draws the curtains, while he there brings out the features of his own image, which before had been only dim and shadowy outlines.

But our lesson is not yet complete. Not all afflictions make people better. Not all who suffer are made thereby more meet for heaven. Tribulation does not always work patience. We have all seen people suffering who only became more impatient, irritable, ill-tempered, selfish, and cold as they suffered. . . . In no experience of life have most persons more need of wise friendship and firm, loving guidance than in their times of trouble. — "LIFE'S BYWAYS AND WAYSIDES."

HE revealeth his secret unto his servants.—Amos 3:7.

Seeing Beauty in God's Word.

E that would find the beautiful things in the Scriptures must have a mind and heart prepared for it. Hence the more of the divine life we have in our souls, the more will the sacred pages reveal to us. It is not so much intellectual acumen and fine scholarship that we need, as spiritual culture, love for Christ, and the warmth of devotion.

A young lady purchased a book and read a few pages, but was not interested in it. Some months afterward she met the author, and a tender friendship sprung up, ripening into love and betrothal. Then the book was dull no longer. Every sentence had a charm for her heart. Love was the interpreter. So to those who do not know Christ personally, the Bible seems dry and uninteresting. But when they learn to know him and to love him, all is changed; and the deeper their love for him becomes, the more do the sacred pages glow with beauty and light.

A book is like a friend; it grows familiar and confidential with use. At first shy and distant, it lets us into its heart after we have long pored over its pages. It opens of itself to the choicest chapters. A Bible we have long used seems to say things to us we never hear from a strange or

a new book. -- "WEEK-DAY RELIGION."

AUGUST 26. MILLER.

YE are my friends, if ye do whatsoever I command you. — JOHN 15:14.

Friendship with Jesus.

THERE is something very sweet in the thought that we may be Christ's friends. "The secret of the Lord is with them that fear him." This means that if we are Christ's friends he takes us into the closest intimacy. Not many of us realize all that is possible in the way of companionship with Christ. If we are on terms of unhindered friendship with him, we can talk to him freely, as friend with friend.

"How does he talk to us?" some one asks. A heathen convert said, "When I pray, I talk to Christ; when I read my Bible, Christ speaks to me." If we live very close to Christ, the words of Scripture are very plain to us; Christ himself,

indeed, speaks to us in them.

There was a godly man in Germany, named Bengel, who was noted for his intimacy with Christ. A friend desired to watch the saintly man at his devotions. So he concealed himself one night in his room. Bengel sat long at his table, reading his New Testament. The hours passed. At length the clock struck midnight, and the old man spread out his hands, and said with great joy, "Dear Lord Jesus, we are on the same old terms." Then, closing his book, he was soon in bed and asleep. He had learned the secret of friendship with Christ. — "Year Book."

BLESSED are the pure in heart: for they shall see God. — MATT. 5:8.

Heart Purity.

X /HAT is heart purity? It is not sinlessness, for none are sinless. A pure heart must be a penitent heart, that has been forgiven by Christ and cleansed by his blood. We have a Bible promise that though our sins be as scarlet, they shall be whiter than snow. The pure heart is one, then, that Christ has cleansed. It is one also that is kept pure by obedient living and close communion with God. We are taught in the Scriptures that an important part of true religion is to keep one's self unspotted from the world. It is an evil world in which we live, but if we faithfully follow Christ, doing his will, keeping our hearts open to every influence of the divine Spirit, we shall be kept by divine power from the corruption that flows about us. As the lily remains unstained amid the soiled waters of the bog in which it grows, so does the lowly, patient, loving heart of the Christian disciple remain pure in the midst of all this world's corruption. Over such a heart God's face beams in perpetual benediction. — "COME YE APART."

> " Y strength is as the strength of ten, Because my heart is pure."

AUGUST 28.

If ye will not hear, and if ye will not lay it to heart, . . . I will curse your blessings. — MAL. 2:2.

Heeding God's Messages.

WHAT becomes of all the sermons? Many of us hear at least two every Sabbath. Every sermon ought to be a message from God. The preacher is God's messenger, or he is nothing. If he speaks only his own words, and does not speak for God, he is not a preacher. They must be words of life, too, which he speaks. "The words that I speak unto you," said Jesus,

"they are spirit and they are life."

God's word is compared by the great Teacher to seed. . . . What becomes of the seed depends upon the soil. What becomes of the sermon depends upon the hearers. There are hearts that are like the wayside, trodden down by passing feet, so that no holy word of God finds entrance into them. There are rocky hearts, emotional, promising well for a little while, but not enduring trial and temptation. There are thorny hearts in which grow the roots of other things that choke out the divine seeds. No fruit of the Spirit ripens to anything beautiful in them.

The parable tells what comes of a great deal of the holy seed that is scattered on the earth. Nothing comes of it. The birds get it; the heat withers it; briers and thorns choke it. But there are also hearts that receive the words of truth, keep them, nourishing them into growths which yield a rich harvest. — "LIFE'S BYWAYS AND

WAYSIDES."

AM I my brother's keeper? - GEN. 4:9.

Our Responsibility for Others.

RE you your brother's keeper? Are you set to watch against danger to his soul? Are you a parent whose duty it is to guard your own children against the perils of sin that lurk in ambush all around them? Are you a teacher with a class of young people intrusted to your care to shield and train and keep? Are you a sister with brothers dear to you, whom you are to protect from temptation? Are you a brother, and have you sisters tender and exposed to danger, whose defender you should be? Are you a friend, and is there one beset by perils, over whom God has set you as guide or protector? Most of us are in some way the guardian of some other souls. Are we watching or are we sleeping? The time to fulfil our duty of guardianship is when the dangers are imminent. There is no use for the lookout on the ship to become vigilant only after the vessel is among the rocks. There is no use for the sentinel, in the time of war, to arouse and begin to watch when the enemy has stolen in and captured the field. Remember that the time to watch is before the danger has done its deadly work. When, through your negligence, it has come and destroyed the precious life, you may almost as well sleep on. — "SILENT TIMES."

AUGUST 30. MILLER.

WHO art thou that judgest another man's servant? to his own master he standeth or falleth. — Rom. 14:4.

The Critical Habit.

The may as well confess that we are all prone to be critical of our fellows. . . . Especially should we think of the influence of this critical habit on Christian workers. It is not our work they are doing. They are not in our employ. We are not their masters. They are not under our direction. We have no right whatever to dictate to them how they shall do the work of Christ, or criticise the way they do it. Christ is their Master. It is his work that they are doing. They do it under his direction. To him as their Master they stand or fall. . . . It may be that we know better ways of working and could teach them much. But let us never assume to be their censors, their judges, their critics, talking of the sacred things of Christ as if they were only bits of common week-day work.

Shall we not learn to look on all other Christians and their work as Christ looks upon us and our work, - with patience and love? Shall we not seal our lips on every fault-finding word that we are tempted to speak when we see flaws or mistakes? Criticism is not our mission. Two things we are set here to do; we should do our own work as well as we can; then we should give cheer, inspiration, and encouragement to every other worker for Christ who comes within our influence. — The Golden Rule.

THY shoes shall be iron and brass; and as thy days, so shall thy strength be. — DEUT. 33: 25.

Iron Shoes for Rough Roads.

PART of Asher's allotted portion was hilly and rugged. Common sandals, made of wood or leather, would not endure the wear and tear of the sharp, flinty rocks. There was need, therefore, for some special kind of shoes. Hence the form of the promise: "Thy shoes shall be iron.". . . Asher's portion was not an accidental one; it was of God's choosing. Nor is there any accident in the ordering of the place, the conditions, the circumstances, of any child of God.

Shoes of iron are promised only to those who are to have rugged roads. There is a comforting suggestion here for all who find peculiar hardness in their lives. Peculiar favor is pledged to them. God will provide for the ruggedness of their way. They will have a divine blessing which would not be theirs but for the roughness and ruggedness. The Hebrew parallelism gives the same promise, without figure, in the same verse: "As thy days, so shall thy strength be." Be sure, if your path is rougher than mine, you will get more help than I will. There is a most delicate connection between earth's needs and heaven's grace. Days of struggle get more grace than calm, quiet days. Sorrow draws comfort that never would have come in joy. For rough roads there are iron shoes. - "MAKING THE MOST OF LIFE."



SEPTEMBER

WITH

DWIGHT L. MOODY.





DWIGHT L. MOODY.

September.



AND she had a sister called Mary, which also sat at Jesus' feet, and heard his word. — LUKE 10: 39.

Sitting at the Feet of Jesus.

THE longer I live and the older I grow, the more convinced I am that there are times when we must sit quietly at the feet of Jesus, and let God only speak to our souls. O young friend, learn that lesson. It will save you many a painful hour. Just keep quietly alone, and learn of Jesus. You know how it is when a man is alone with his wife, that he tells her the precious secrets of his soul. It is not when the family are around, or when there is company. So, when we want to get the secrets of heaven, we want to be alone with Jesus, and listen, that he may come and whisper to our souls. The richest hours I have ever had with God have not been in great assemblies, but sitting alone at the feet of Jesus. But in these days of steam and telegraph we think we cannot get time to listen to Christ's whisper in our ears. We are so busy we do not choose that one thing needful. If we did, we would not talk so much as we would listen, and when we did speak it would be only when we had something to say. We would hear words that come from the Master, and they would burn down deep into our souls and bring forth fruit. — "GLAD TIDINGS."

LET not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth. — Eccl. 5: 2.

Reverence in Prayer.

THE first element in true prayer is adoration. I am shocked sometimes when I think how thoughtlessly we come into the presence of God. When we really realize that we are in his presence, our words will be very few and carefully chosen: we will not be so flippant and so fluent. and we will not be so irreverent. Holiness belongs to him; confusion belongs to us. Our position is in the dust. It was when Abraham fell on his face that God talked with him, and if we are going to have power with God, there must be a humbling first; if there is to be a lifting up, there must first be a casting down. You remember how Isaiah said that he saw God, high and lifted up, and heard the seraphim cry, "Holy, holy, holy, Lord God of hosts!" Isaiah was filled with consciousness of his own uncleanness until an angel came with a coal from off the altar and purged his lips, and his iniquity was taken away. Daniel was filled with this sense of God's holiness and his own unworthiness; and Job said, "I have heard of thee by the hearing of the ear, but now my eyes see thee: and I abhor myself." When Christ prayed, he said "Holy Father," and he taught his disciples to pray, "Hallowed be thy name." When we go into the presence of God, let us be filled with holy awe. - Northfield Echoes.

AND the apostles gathered themselves together unto Jesus, and told him all things. — MARK 6: 30.

Keeping Short Accounts with God.

YOU know they say short accounts make long friends. Keep short accounts with God. You should see the face of God every morning before you see the face of any human being. If you come to the cross every morning, you never will get but one day's journey from the cross. You must say to yourself, "I want to feed my soul as well as my body at breakfast every morning. I want to see the face of God before I see the face of any earthly man." Just keep close to the cross, and close to him, and if anything has gone wrong during the day or evening, do not sleep until that account has been settled. Take it to Christ, and tell it right out to him; tell him how you are sorry, and ask him to forgive you. He delights to forgive. That is what I mean by keeping a short account with God. When you go to a grocery store and get a little sugar every few days, in a short time you will find the grocer has a bill against you for ten pounds. You are surprised; you forget how much you did get. Perhaps, then, you quarrel with the grocer and have a great deal of trouble from it. If you kept short accounts, you would remember what you owed. Keep short accounts, or else you won't prosper. If you sin, bear in mind you have an Advocate in Jesus Christ. -"GLAD TIDINGS."

Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. — ISA. 59: 2.

Sin Separates from God.

If sin in its nature is so dark and degrading, what must its consequences be? Sin has been called "the suicidal action of the human will." Paul asserts that "the wages of sin is death," while James gives the biography of sin in the words, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

The first result of sin is separation from God. . . . It was sin in the Israelitish camp which forfeited to them divine assistance before the walls of Ai. The sin of rebellious disobedience terminated the communion between God and Saul. It was after the prophet Nathan's denunciation of David's sin that the Psalmist wrote, "Cast me not away from thy presence; and take not thy holy spirit from me." And when a thousand years later "his own self bare our sins in his own body on the tree," for the time being God turned away from beholding the Sin-bearer, while Christ trod "the wine-press alone."

Sin is always man's bitterest enemy. It separates him from his Maker. It separates him from his fellow beings. No position is too high for sin to debase; no place so hallowed but it seeks to corrupt; no home so sacred but it seeks to destroy. — Ladies' Home Journal.

HE that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. - PROV. 28: 13.

Courage to Confess Sin.

N unconfessed sin is an ever-present foe. It makes a man cowardly, suspicious, and malicious. One unconfessed wrong has oftentimes ruined a man's whole life, deprived him of its joys, destroyed its friendships, and clouded his entire course.

The question naturally arises: To whom should a wrong be confessed? First, to God; for all sin is against him. But confession must also be made to fellow men. Confession must be as wide as transgression — no less, no more. We must confess to all whom we have wronged, on the one hand, but we need not advertise our sins to those whom we have not injured. If I have injured one man, my confession should be to that individual; if I have wronged a number of persons, a company or a family, my confession should be to those affected by my action; and if I have sinned against society, my confession should be public.

This step in repentance is, perhaps, the most difficult of all. We have not the moral courage to confess that we are wrong. Sometimes confession may mean disgrace and humiliation; but whatever the cost, there can be no repentance such as God accepts — unless there is confession to those we wrong, and full restitution, if in our power. — Ladies' Home Journal.

BRING forth therefore fruits meet for repentance. — MATT. 3:8.

Fruits Meet for Repentance.

NE thing is sure, my friends: if God is going to forgive us our sins, we have got to repent of our sins and turn from them. "Let the wicked forsake his ways." Not only must we forsake our sins, but we must bring forth fruits meet for repentance. I don't know who the young man was who went to his employer the other morning and said, "There's the money I took from you some years ago," but that was bringing forth fruits meet for repentance. We have not only got to forsake our sins, but if we have injured any one, if we have slandered him and caused him to suffer, we must make restitution as far as we can. And when we bring forth such fruits, men will have confidence in our Christianity. I heard of a man who had four of his neighbor's sheep stray in among his own, and he took the marks off them and kept them. When he was converted, these four sheep troubled him. Don't think you are going to have peace with God if you've got four sheep that belong to somebody else, or have put somebody else's money into your pocket.

Now let us think over if we have anything to repent of, if we have abused any one, misrepresented any one, if we have taken anything that belongs to any one else. If we have anything to repent of, let us make clear work of it and turn

from our sins. — TRACT.

ONE is your Master, even Christ; and all ye are brethren. — MATT. 23:8.

Which Master Do You Serve?

NE is your Master." Ah, to learn who is your Master and serve him only! We are willing to serve our friends, to serve the church, to serve the public, and please every one and forget the Lord. But we should have just one Master, and live to please him alone, and he should be the Lord of glory. He is a good Master. I want to recommend him to you to-day. If he is not your Master, then the devil is. Every one has a master, and that master is either Satan or Christ. You may not acknowledge it. you may not know it; but either the Lord of glory or else the prince of the powers of darkness is the one you serve. Satan is a hard and cruel master. If you make mistakes under him. he will have no mercy on you. When you get into trouble, if you are in his service, you have to suffer indeed; but with the Lord of glory for your master, if you make mistakes or fall into error, all you have to do is to go and confess to him, and he will forgive you quickly and smile upon you, and restore to you the joy of salvation if you have lost it. O that we might learn the sweet lesson that "One is our Master," and that One is Christ in heaven. Only one master, but one to please and to serve; to live with that idea in view all the while — one to please and one to glorify - is a most blessed thing. — "GLAD TIDINGS."

SEPTEMBER 8. Moody.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—I JOHN 5:13.

Assurance.

A GOOD many people honestly believe that it is presumptuous to say that they are saved, that they have passed from death unto life, that they are going to have a place at God's right hand. But the Bible teaches very clearly that we can know we are saved. If we want light, we can get it. We can know we have passed from death unto life if we are in earnest about it.

There are twenty-one chapters in the Gospel of John, and they all speak of believing. "Believe" is the key of that Gospel. It just runs right straight on in the whole book. But turn over into John's first epistle, and you will find that the key to that epistle is, "Know." Forty-two times that word occurs in these few chapters. "These things are written that ye might know." I don't believe it is the mind of God that we should go through the world in darkness, not knowing whether we have been saved or not. The best book on "Assurance" is the first epistle of John. If you are in doubt about your own salvation, read it and you will know.

It is the privilege of every child of God to say, "Abba, Father! Heaven is my home, God is my Father, Jesus Christ is my Saviour."—"Ten

DAYS WITH MOODY."

THERE was no room for them in the inn.—Luke 2:7.

Room for Jesus.

Is not this world about like that little town in Bethlehem, — there is no room for Jesus? What nation wants him to-day? Does this nation want him? Suppose you should put it to a popular vote, I don't believe there is a town in the whole republic that would vote for him. Does the church of God want him? I am ashamed to say that there are many of our churches who really would not want him. There would be a different state of things in the church of God to-day if Christ should come. A great many church-members do not want him; they say, "My life is not right." There are very few families that would make room for him. . . . When it comes to a real personal God, the world don't want him, the nations of the earth don't want him. . . . If the nations won't make room for him, if the church won't make room for him. if the families won't make room for him, thanks be to God, we can make room for him in our hearts. Is there room in your heart for self? Is there room for the world? Is there room for pride? Is there room for jealousy? Is there room for everything and everybody else but the Son of God? Will you turn him away, or will you make room for him? Just the minute you receive him, he will come.— "GLAD TIDINGS."

"O, COME to my heart, Lord Jesus, come!
There is room in my heart for thee."

CHRIST also suffered for us, leaving us an example, that ye should follow his steps. — I Pet. 2:21.

Following Jesus.

WHAT God wants is for us to follow in his footsteps. Men on the frontier in the wilds of America, in going through the Rocky Mountains, will find an Indian trail where there is only one footprint, as if only one man had gone over the mountains. I am told that the chief goes before, and all the rest of the tribe follow him, and put their foot into his footsteps. That is what our Chief wants us to do. He has passed through the heavens, and gone up on

high, and wants us to follow.

Whenever we are tempted, if we would just ask, "I wonder if Jesus would do it if he were here?" and be willing to take him as our guide, what a help it would be! . . . Once I was trying to walk across a field after a fresh fall of snow. I tried to see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going, I always walked crooked; but if I kept my eye on the mark ahead of me, and did not take it off, I could walk straight enough. So if Christians only keep their eyes on the mark, - on Christ Iesus, and follow in his footsteps, not turning round to see what kind of a path they have made, - they would walk straighter. He is our model. — " ĞLAD TIDINGS."

SEEK ye out of the book of the Lord, and read.
— Isa. 34: 16.

Hints about Bible Study.

I HAVE been wonderfully blessed in studying the Bible, by taking up one book at a time. I used to try to read the Bible through in a year. I would as soon read a dictionary that way now. Sometimes I want something to stir me up; other days I want something to comfort me. When you read right through, you don't get much comfort. It is a great deal better, it seems to me, to take up a book at a time.

Or take a character or a type. How many antetypes there were of Christ! — Adam, Abel, Enoch, Abraham, Isaac, Jacob, Joseph, and so on all through the Old Testament. Another good way is to take a subject. That's how we get grounded in the fundamental truths of the Bible. Take "Repentance," for example. Read up everything you can find about repentance. Take time. Suppose you spend a month; you could n't spend it better.

Let the Bible speak for itself. Don't listen to what this man and that man says about it, but study the Bible. And as Bishop Stevens used to say, "Don't study it with your little red lamp of Methodism, or your little blue light of Presbyterianism, or the light of the Episcopal Church, but just the light of Calvary." Come without prejudice, and say, "Whatever this book teaches I must receive."—"Ten Days with Moody."

BE ready always to give an answer to every man that asketh you a reason of the hope that is in you. — I PET. 3:15.

How to Be Well Grounded in Doctrine.

OU are not going to be carried away with every wind of doctrine if you know, actually know, the Word of God. Let me tell you how to do it. Get a concordance; if you have not got one, get one at once. Then just take up the Bible and study it properly; take up atonement, justification, sanctification; take up any of these doctrines and spend a month. Study it for yourselves, and by and by you will be armed and equipped, and if any man tells you that that doctrine is not true, you can defend that doctrine and quote Scripture to that man; and I don't know anything that will down a man quicker than quoting Scripture. I would rather have "Thus saith the Lord," than tons of argument. It is not what this man thinks and that man thinks, as much as what God says, and what we want is more men and women who can expound the Scriptures. I believe there is a mighty famine in the land just for want of having the Word expounded.

I would like to urge upon all young people the study of the Word of God. Study it, make up your minds that you are going into active service, and therefore you must be armed and equipped. O, feed and sustain yourselves by going straight to the Word of God.—REPORT OF THE BOSTON CHRISTIAN ENDEAVOR CONVEN-

TION.

THE sword of the Spirit, which is the word of God. — Eph. 6:17.

The Broken Sword.

7HAT is an army good for without weapons? Or if they have weapons and do not know how to use them? That is what has been the trouble with China in the late war. Japan, that little country, marched right through the nation. Why? Because China did not know how to use her weapons, and can only fire off a few firecrackers. There is the trouble, and many a Christian enterprise and many Christian workers have come to naught because they did not know how to use the Word of God, which is the sword of the Spirit. . . . Let me say that I hope that the Christian Endeavor will cling to the whole Bible, and not a part of it. A man is not going to do much with a broken sword. If I believe that only half of the Bible is a sword, I am not going to be much of a fighter. . . . What we want is to remember that Christ says, "The Scriptures cannot be broken;" and he had reference to the Old Testament. When Paul wrote to Timothy, "All Scripture is given by inspiration of God, and is profitable," he had reference to the Old Testament; the New was not yet written. "What," you say, "all of the Scripture given by inspiration?" Yes, but it does not say all is inspired. When the devil told the lie in Eden, he was not inspired to tell the lie, but some one was inspired to write it for us. If he had not been, we would not have known about the devil's lying. — REPORT OF THE BOSTON CHRISTIAN ENDEAVOR CONVENTION.

AND it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed. — JER. 36:23.

A Mutilated Bible.

A CERTAIN man went to see his minister and took his Bible, and he called it the minister's Bible. The minister said, "Why do you call it my Bible? I have never owned it." "Well," he said, "I have sat under your ministry about five years, and when you say a thing is not authentic, I have cut it out." And he had all of Job cut out, and all of Revelation, and he had got about a third of it cut out. The minister did not want him to go round town showing it as his Bible, and he asked him to give it to him. "No," says the man, "I have got the covers, and I will hold on to them;" and off he went, holding on to the covers.

If some men had their way, I think you would have just about a third or a half of the Bible in the course of a few years. If one minister can say, "This is not authentic," and another can say, "That is not authentic," I would like to know where we will soon be. We will be without a Bible.

My friends, let us hold on to every scrap of that book; not a part of it, but from Genesis to Revelation, the whole of it. I pity the Christian worker who thinks he is going to succeed by picking the Bible to pieces.—Report of the Boston Christian Endeavor Convention.

LET them make me a sanctuary; that I may dwell among them. - Exod. 25:8.

Three Dwelling-places of the Holy Spirit.

WANT to call your attention to three dwell-WANT to call your attention to three uwening-places of the Holy Spirit on this earth. In the tabernacle of Moses I read that they made a place for God to come, and he came in the form of the Shekinah cloud. The cloud filled the tabernacle, and Moses was not able to enter the tent. That tabernacle was so filled with the glory of God that Moses could not endure it. Some have had that experience. God has so filled them with his Holy Spirit that they have had to cry, "Stay thine hand."

And then I read again that when the temple was built, the Levites formed a choir and were all with one accord in the temple. While they were singing, the Shekinah cloud came and filled the house of the Lord so that the Levites could not go on. The power came upon them so that the service could not go on. The glory of God

filled that temple.

Now, the moment a man opens his heart, HIS BODY BECOMES A TEMPLE for God to dwell in. Christ says, "I will give you another Comforter, that he may abide with you forever. He shall be in you." Let us believe that these bodies are the temples of the Holy Ghost. If he does n't dwell in our hearts, it is because we won't have him. "TEN DAYS WITH MOODY."

AND they were all filled with the Holy Ghost. — Acts 2:4.

A Personal Experience.

TOW well I remember two holy women who used to come to my meetings! At the close of the Sabbath evening meetings they would say to me, "We have been praying for you." I said, "Why don't you pray for the people?" They answered, "You need the power." "I need power? "I said to myself; "why, I thought I had power." I had a large Sabbath-school and the largest congregation in Chicago. There were some conversions at the time. In a sense, I was satisfied. But these two godly women kept praying for me right along, and their earnest talk about "anointing for special service" set me to thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. . . . I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York - O, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. went to preaching again. The sermons were not different: I did not present any new truths; and yet hundreds were converted. — TRACT.

YE shall receive power, after that the Holy Ghost is come upon you. - ACTS I: 8.

Anointing for Service.

ONVERSION is one thing; the power of the Holy Ghost resting on us for Christian life and service is another thing. Many forget to look and pray for this latter blessing, and hence ninety-nine Christians out of a hundred have no abundance in life, and there is no power with their testimony to win souls. At the close of Christ's life the one thing he taught his disciples to look for was power, and they were to look for that because the Holy Ghost was to come. They were "sons of God," but without this special power, this "enduement of the Spirit.". . . He told them to "tarry in Jerusalem, till they should be endued with power from on high." I can imagine them saying, "Why, we have the power. Is it not a mistake to tell us to go back to Jerusalem and wait till the Holy Ghost comes?"

I entreat you to look for this enduement, and if you are thus anointed your influence will be felt far and near. We may all get into a position where God can and will take us up and use us. Then men shall not think so much of us, the instruments, as of God himself. Some Christians who once had the power have lost it. They work still, but without the anointing, - they speak, but without unction. — TRACT.

OPEN thy mouth wide, and I will fill it. — Ps. 81:10.

Hungry and Thirsty Christians.

A RE you thirsty? I sometimes wish we had in all our churches a meeting for hungry and thirsty Christians. I would put a man at the door so as not to let anybody else in. Let him ask every one, "Are you hungry? Are you thirsty?" They would not know what you meant, some of them. Lots of people go to prayer meeting because it is customary. They go year after

year, - go for nothing and get nothing..

It seems to me that if we could have a meeting in all our churches of two, three, four, or five Christians, all really in earnest in asking for the gift of the Holy Spirit, they would get it. But I tell you, you have got to stoop to get that. God is not going to give it to those who are careless and indifferent. But if you and I really want it, — want it above anything else, — then I believe God will give it. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Are you hungry and thirsty after righteousness? I like that "shall be." "They shall be filled." My brother, are you filled? Put the question right to yourself. — "TEN DAYS WITH MOODY."

My grace is sufficient for thee. — 2 Cor. 12:9.

Grace Sufficient.

OD gives us grace enough to work out our salvation as we go along. Remember, he won't give it to us all at once. If he did, we would n't know what to do with it. A man once built a house on the shore of Lake Erie, and laid a pipe from the lake to supply the house with water. Suppose some one had given him the whole lake. What could he have done with it? He only wanted communication with the lake. God supplies us with just as much grace as we need, and no more. Don't be afraid you won't get all you require.

I was once talking with a lady who was afraid she could not live a Christian life because there would be so many trials and temptations in the future. I tried in one way and another to convince her that she need have no misgivings,—that God would supply daily grace sufficient for every emergency. Nothing availed till I used the old story of the clock. The pendulum of a clock once became discouraged,—didn't see how it was ever going to tick out all the hours it was expected to measure. The clock reasoned with it, saying, "One tick at a time," and so it went on with its slow and steady "tick-tick." The Lord will always give us grace as we ask for it,—enough for the time.—"Ten Days with Moody."

Who shall separate us from the love of Christ? — Rom. 8:35.

The Love of Christ.

Toften happens that there is great profession of love and esteem when a man is in prosperity. Let reverses come, and the professed friend fails. But Christ manifested a love that was boundless. In the apostle John's record of the last supper he tells us that Christ "having loved his own which were in the world, he loved them unto the end."

. . . Mr. Spurgeon was visiting a friend in the country, and when being shown about the place, he noted a large weather-vane bearing the text, "God is love." "Do you mean to tell the whole countryside," asked Mr. Spurgeon, "that God's love is as changeable as the wind?" "No," replied his friend, "but I mean to tell them that God is love no matter which way the wind blows."

Among the many victims of the Paris Commune was a Catholic bishop. He was a man who knew something of the love of God in his own experience. In the little cell where he was confined, awaiting execution, was a small window in the shape of a cross. After his death was found written above the cross, "Height"; below it, "Depth"; and at the end of each arm of the cross, "Length" and "Breadth." He had learned that God's love was unfailing in the hour of adversity and death. — Ladies' Home Journal.

O LORD, revive thy work. — HAB. 3:2.

Revivals.

DON'T believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep again for a year or five years; but God has his special harvest seasons in nature, why not in grace? The longer I live, the more I believe in revivals. . . . We must get things out of the way for a revival. When the Saviour came of old, John cried, "Prepare ye the way of the Lord." I believe that in many places the Spirit of the Lord is grieved, and his blessing is withheld, simply because we crowd him out of our churches. We hold meetings during the Week of Prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting; but the moment the week is over we clear the way for sociables and lectures and concerts. Shall it be so in our churches this winter?

. . . If we want a revival in our churches, we must pray for it. It is n't great preaching that we want so much as great praying. All our quickening must come from the Holy Spirit's presence and power. The earnest, importunate prayer of one person, who will not let God go without an answer, may call down the blessing.

. . . But we must not only pray for a revival, we must work for it. Many folks act as if the verse in the Bible were, "Let him that heareth pray, Come." They pray for their friends, their children, but they have never said, "Come."—Sunday School Times.

WHEREBY are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature. — 2 PET. 1:4.

Do We Heed God's Promises?

A POOR old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be

a draft for ten pounds.

That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of, or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. An open Bible places them within the reach of all, and we may appropriate the blessing which such a knowledge brings. How Christians can live in an atmosphere of distrust is a mystery to me. Compare a life of distrust in God, with the glorious confidence in his loving mercy and tender care. What a contrast! One a stumbling-block to the world, and the other a bright and shining light for God. — Ladies' Home Journal.

HE which converteth the sinner from the error of his way shall save a soul from death. — JAS. 5:20.

Soul-winning.

THERE are many of us willing to do great things for the Lord, but few of us are willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul and lead that soul to the blessed Jesus. We must get down to personal effort — this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at the wonderful sermon that he preached to that lone woman at the well of Samaria. He was tired and weary, but he had time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, cannot every one of us go and do the same? . . . The trouble is that we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit. There is a wife, but she dare not speak to her husband about his soul. There is a father that dare not speak to his son about his soul. We want to speak to our neighbors about these things. We call it a little work, but let me say to you that it is a great work. If we do this we might turn ten thousand to the Son of God. -"GLAD TIDINGS."

A PECULIAR people, zealous of good works. — TIT. 2:14.

Wanted - Peculiar People.

WE do not like to be considered peculiar.
We are very much afraid of that. We want to be like the world, and mingle with the world, so that people won't consider us peculiar. I hear people say sometimes, "Yes, she is a good woman, but" - with a shrug or a grimace -"she is very peculiar." "Yes, a very good man; yes, O yes, but very peculiar." I would just like to make one journey round the world to see if I could not find one church made up of peculiar people. That church would shake the whole world. Christ taught us that he would make us a peculiar people, zealous of good works. The very thing we do not like is the very thing we want to-day. Elijah was the most peculiar man of his day, but he was worth more than all those one hundred thousand people around him. Enoch was the most peculiar man in his day. I suppose they all pointed to him and said, "Yes, yes, a good man, but very peculiar, — different from other people." Daniel was the most peculiar man Babylon ever had. If we could only have a few peculiar people now, we would see wonderful results. If God has a great work to do, he will call some peculiar man to do it. A man that sets his back on the world, and sets his face like a flint towards heaven, is a man that is peculiar, and God can use him and speak through him. — "GLAD TIDINGS."

FOR if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. — 2 COR. 8: 12.

Despise Not Small Things.

O to work. Let God use you. If he could use an old, dried-up rod in the hands of Moses, can't he use you? If he could use old rams' horns before Jericho, or the jawbone of an ass in the hands of Samson, or the little stone in the sling of David, can't he use you? Be zealous of good works. Be used of God. Whatever is done for God cannot be small. When the widow put her mite in the box at the temple, if there were any Jerusalem reporters around picking up items, they would n't have thought that worthy of a paragraph; but they would have been sure to tell about rich Mrs. Levi and her gift of \$1,000, to the extent of half a column with big head-lines. Yet the smaller gift was the larger. Every one has heard about the widow's mite; and mite societies must have brought in millions of dollars to the church. The trouble is, too many men sneak behind the widow's mite. A rich man, to whom I once applied for a contribution, said, while handing me a dollar, "Well, I will give the widow's mite." "Will you?" said I, "then I'll take all you've got. That's what she gave." Despise not the day of small things. Mary's memorial is known around the earth today. "She hath done what she could." — "TEN DAYS WITH MOODY."

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father. — ISA. 58:13, 14.

Sabbath-breaking.

THERE has been an awful letting down in this country regarding the Sabbath, and many a man, like Samson, has been shorn of his power, because he is not straight on the Sabbath question. I honestly believe this commandment is just as binding to-day as it ever was. It will be the ruin of this nation if we give up the Sabbath. Men seem to think they have a right to change the holy day into a holiday. There are three great temptations to Sabbath-breaking: First, the trolley-car, that will take you off into the country for a nickel to have a day of recreation; second, the bicycle, which is making a good many Christian men give up their Sabbath, and spend the day in going off on excursions; third, the Sunday newspapers. You want power, do you? You want Holy Ghost power? You want the dew of heaven falling on your brow? You want to see men convicted and converted? I don't believe we shall ever have genuine conversion until we get straight on this great law of God. -Northfield Echoes.

REMEMBER the sabbath day, to keep it holy. — Exod. 20:8.

How Shall We Spend the Sabbath?

TAKE the Sabbath a day of religious activlity. "Sabbath" means "rest," but "rest" does not mean idleness. No man enjoys idleness for any length of time. First of all, of course, is the attendance at public worship. "There is a discrepancy," says John McNeill, "between our creed about the Sabbath day and our actual conduct." In many families, at ten o'clock on Sunday, attendance on church is still an open question. There is no open question on Monday morning, - "John, shall you go to work to-day?". . . We must not think the Sabbath is just for the sake of being able to attend meetings. The number of services attended ought to be measured by the person's ability to enjoy them and get good out of them without being wearied. . . . Apart from public and family observance of the Sabbath, each one ought to devote a portion of the time to his own edification. Prayer, meditation, reading, ought not to be forgotten. Think of men devoting six days a week to their body, which will soon pass away, and begrudging one day to the soul, which will live on and on forever!

If your circumstances permit, engage in some definite Christian work, — such as teaching in Sunday-school or visiting the sick. Do all the good you can. Sin keeps no Sabbath. There is plenty of opportunity in this fallen world to perform works of mercy and religion. — The Golden Rule.

THE seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. — EXOD. 20:10.

Works Lawful on the Sabbath.

THE Sabbath is the day when the body may be refreshed and strengthened after six days of labor, and the soul drawn into closer fellowship with its Maker. A man ought to turn aside from his own ordinary occupations one day in seven, and avoid all merely secular work.

In judging whether work may be lawfully done on the Sabbath, find out the reason for it. Exceptions are to be made for works of necessity and emergency. By "works of necessity" I mean those acts which Christ justified when he approved of leading one's ox or ass to water. . . . By "works of emergency" I mean those referred to by Christ when he approved of pulling an ox or an ass out of a pit on the Sabbath day. In case of fire or sickness a man is often called to do things that would not otherwise be justifiable. . . .

We should avoid extremes in keeping the Sabbath. On one hand we find a rigor that is nowhere commanded in Scripture, and that reminds one more of the formalism of the Pharisees than of the spirit of the gospel. On the other hand we should jealously guard against a loose way of keeping the Sabbath. Already in many cities the day is openly profaned. God ordained the Sabbath that men might have time to worship him; but how often do we rob him of the day! — *The Golden Rule*.

THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. — EXOD. 20:7.

Taking God's Name in Vain.

ERHAPS some of you think it is no use touching upon this commandment, because none of you swear. I was greatly amazed, not long ago, in talking to a man who was quite active in Christian work, to find that once in a while, when he got angry, he would swear. said: "My friend, I don't see how you can tear down with one hand what you are trying to build up with the other. I don't see how you can profess to be a child of God, and let these words come out of your lips." He said, "If you knew me, you could understand. I have a very quick temper; I inherited it from my father and mother, and it is uncontrollable; but my swearing comes only from the lips." When God said, "I will not hold the man guiltless that takes my name in vain," he meant what he said, and I don't believe any man can be a true child of God, who takes the name of God in vain. What is the grace of God for, if it is not to give me control of my temper so that I may not lose control of myself and bring down the curse of God upon me? I believe that when a man is born of God, God takes the "swear" out of him. Let the heart be right and the lips will be right. — Northfield Echoes.

WHEN ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. — MATT. 6:7.

Taking Part in Public Prayers.

TE are not heard for our much speaking. Bible prayers are nearly all short. Christ's prayers in public were short. When he was alone with God, it was a different thing, and he could spend whole nights in communion. Solomon's prayer at the dedication of the temple is one of the longest recorded, and yet it takes only six or eight minutes in delivery. "Lord, help me"; "Lord, remember me when thou comest into thy kingdom"; "Lord, save us; we perish"; — such are the prayers that never failed to bring an answer. The prayer that our Saviour left his disciples is a model in its brevity, its recognition of God, and the desire for the glory of his kingdom, its sense of dependence on him for daily needs, and for deliverance from the guilt and power of sin.

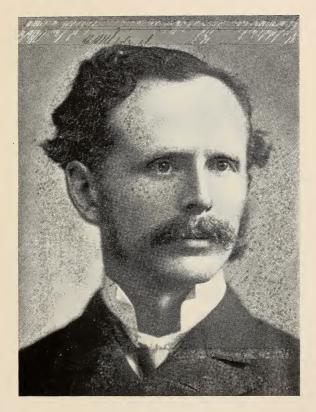
Be definite. Beware of vagueness. Beware of praying about everything that can possibly be touched upon. Beware of falling into ruts. Mr. Spurgeon said some men's prayers are like a restaurant bill of fare, — ditto, ditto, ditto. I believe in definite prayer. Abraham prayed for Sodom. Moses interceded for the children of Israel. How often our prayers go all around the world, without real, definite asking for anything! And often, when we do ask, we don't expect anything. Many people would be surprised if God did answer their prayer. — The Golden Rule.

OCTOBER

WITH

HENRY DRUMMOND.





HENRY DRUMMOND.

October.



FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. — ISA. 55: 10, 11.

An Invitation.

OW many of you will join me in reading the thirteenth chapter of First Corinthians once a week for the next three months? A man did that once, and it changed his whole life. Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients into your life. Then everything that you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care. - "THE GREATEST THING IN THE WORLD."

My voice shalt thou hear in the morning, O Lord; in the morning will I . . . look up. — Ps. 5:3. And all the people came early in the morning to him. - LUKE 21: 38.

The Early Morning Vision.

TEN minutes spent in Christ's society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring: let Christ be it. Be under his influence more than under any other influence. Yesterday you got a certain letter. You sat down and wrote a reply that almost scorched the paper. You picked the cruelest adjectives you knew, and sent it forth, without a pang, to do its ruthless work. . . . You did that because you began the day wrong. Tomorrow, at daybreak, turn towards him, and even to vour enemy the fashion of your countenance will be changed. Whatever you do, one thing you will find you could not do, - you could not write that letter. Your first impulse may be the same, your judgment may be unchanged, but if you try it, the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian, man.

Throughout the whole day your actions, down to the last detail, will do homage to that early vision. — "The Changed Life."

SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. — JOHN 5: 39.

Christ's Words.

OW do I know Shakespeare or Dante? By communing with their words and thoughts. Many men know Dante better than their own fathers. He influences them more. As a spiritual presence he is more near to them, as a spiritual force more real. Is there any reason why a greater than Shakespeare or Dante, who also walked this earth, who left great words behind him, who has great works everywhere in the world now, should not also instruct, inspire, and mould the characters of men? . . . Christ himself was a word, a word made flesh. Make his words flesh; do them, live them, and you must live Christ. "He that keepeth my commandments, he it is that loveth me." Obey him and you must love him. Abide in him and you must obey him. Cultivate his friendship. Live after Christ, in his spirit as in his presence, and it is difficult to think what more you can do. - "THE CHANGED LIFE."

WE all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—2 COR. 3:18. (R. V.)

Reflecting Christ.

TT is a law of influence that we become like those whom we habitually admire. . . . Who has not watched some old couple come down life's pilgrimage hand in hand, with such gentle trust and joy in one another that their very faces wore the selfsame look? These were not two souls: it was a composite soul. Half a century's reflecting had told upon them; they were changed into the same image. They had become alike because they habitually admired. . . . It was reserved for Paul to make the supreme application of the law of influence. He himself was a changed man; he knew exactly what had done it; it was Christ. On the Damascus road they met, and from that hour his life was absorbed in His. The effect could not but follow. - on words, on deeds, on career, on creed. He became like him whom he habitually loved. "So we all," he writes, "reflecting as a mirror the glory of Christ, are changed into the same image.". . . Here is the solution of the problem of sanctification in a sentence: Reflect the character of Christ, and you will become like Christ. - "THE CHANGED LIFE."

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.—Prov. 13: 20.

Becoming Like Our Associates.

CINCE we are what we are by the impacts of those who surround us, those who surround themselves with the highest will be those who change into the highest. There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purity, sanctity. . . . Suppose even that influence prolonged through a month, a year, a lifetime, and what could not life become? Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls. . . . If to live with men, diluted to the millionth degree with the virtue of the Highest, can purify and exalt the nature, what bounds can be set to the influence of Christ? To live with Socrates with unveiled face - must have made one wise; with Aristides, just; Francis of Assisi must have made one gentle; Savonarola, strong. But to have lived with Christ? To have lived with Christ must have made one like Christ; that is to say, a Christian. — "THE CHANGED LIFE."

THEY took knowledge of them, that they had been with Jesus. — ACTS 4:13.

Being with Jesus.

URING Christ's lifetime a few raw, unspiritual, uninspiring men were admitted to the inner circle of his friendship. A change began at once. Day by day we can almost see the disciples grow. . . . Slowly the spell of his life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their conduct more unselfish. They do not know how it is, but they are different men. One day they find themselves, like their Master, going about doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it. "They have been with Jesus," they whisper, "with Jesus." Already even the mark and seal of his character is upon them. "They have been with Jesus." Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! Stupendous victory and mystery of regeneration that mortal men should suggest to the world God! — "THE CHANGED LIFE"

WHOM having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—
I PET. I:8.

Loving the Unseen Christ.

TT was easy for the first disciples to be influenced by Christ, for they were every day and all the day together. . . . It would have been an ineffable experience truly to have lived at that time, "when Jesus was here among men." And vet if Christ were to come into the world again, few of us probably would ever have a chance of seeing him. Millions of her subjects, in this little country, have never seen their own queen. And there would be millions of Christians who could never get within speaking distance of him if he were here. Our companionship with him is a spiritual communion. It was after he was risen that he influenced even the disciples most. Hence it is no real obstacle that we have never been in visible contact with himself.

There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen, I love." That was the secret of her beautiful life.—"The Changed Life."

For the love of Christ constraineth us. -2 Cor. 5:14.

A Testimony.

THE following are the words of one of the highest intellects this age has known, a man who shared the burdens of his country as few have done, and who, not in the shadows of old age, but in the high noon of his success, gave this confession to the world: "For more than twenty-five years I have instinctively gone to Christ to draw a measure and a rule for everything. I have sought to throw myself into the companionship of Christ; and early, by my imagination, I could see him standing and looking quietly and lovingly upon me. There seemed almost to drop from his face an influence upon me that suggested what was the right thing in the controlling of passion, in the subduing of pride, in the overcoming of selfishness. . . . My sense of sin is never strong when I think of law; my sense of sin is strong when I think of love. It is when drawing near the Lord Jesus Christ, and longing to be loved, that I have the most vivid sense of imperfection, of absolute unworthiness, and of my sinfulness. Character and conduct are never so vividly set before me as when in silence I bend in the presence of Christ, revealed not in wrath, but in love to me. I never so much long to be lovely, that I may be loved, as when I have this revelation of Christ before my mind." - "THE CHANGED LIFE."

Consider the lilies of the field, how they grow.

— MATT. 6:28.

How to Grow.

THAT gives the particular point to this object-lesson from the lips of Jesus is, that he not only made the illustration, but made the lilies. It is like an inventor describing his own machine. He made the lilies and he made me both on the same broad principle. Both together, man and flower, he planted deep in the providence of God; but as men are dull at studying themselves, he points them to this companion phenomenon to teach us how to live a free and natural life, a life which God will unfold for us, without our anxiety, as he unfolds the flower. . . . Consider the lilies, how they grow - how without anxiety or care the flower wakes into loveliness, how without weaving these leaves are woven, how without toiling these complex tissues spin themselves, and how without any effort or friction the whole slowly came, ready-made from the loom of God in its more than Solomon-like glory. "So," he says, making the application beyond dispute, "vou careworn, anxious men must grow. You, too, need take no thought for your life, what ye shall eat, or what ye shall drink, or what ye shall put on." - "NATURAL LAW IN THE SPIRITUAL World."

Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ. — Heb. 13:20, 21.

The Transforming Power.

TO man can change himself. Throughout the New Testament you will find that wherever moral and spiritual transformations are described, the verbs are in the passive. But do not toss these words aside as if this passivity denied all human effort. What is implied for the soul here is no more than is elsewhere claimed for the body. In physiology the verbs describing the process of growth are in the passive. Growth is not voluntary; it takes place, it happens, it is wrought upon matter. So here, "Ye must be born again" we cannot born ourselves. Be not conformed to this world, but be ye transformed - we are subjects to a transforming influence, we do not transform ourselves. Not more certain is it that it is something outside the thermometer that produces a change in the thermometer, than that it is something outside the soul of man that produces a moral change upon him. That he must be susceptible to the change, that he must be a party to it, goes without saying; but that neither his aptitude nor his will can produce it, is equally certain. - "THE CHANGED LIFE."

Work out your own salvation with fear and trembling. — Phil. 2:12.

Working Out Our Own Salvation.

O become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it. If it has seemed as though all depended on passivity, let me now assert, with conviction more intense, that all depends on activity. A religion of effortless adoration may be a religion for an angel, but never for a man. . . . Resolution, effort, pain, self-crucifixion, agony - all these things already dismissed as futile in themselves must now be restored to office, and a tenfold responsibility laid upon them. For what is their office? Nothing less than to move the vast inertia of the soul, and place it and keep it where the spiritual forces will act upon it. It is to rally the forces of the will. It is to uncover the face that is to look at Christ, and draw down the veil when unhallowed sights are near. . . . It is all man's work. It is all Christ's work. In practice it is both; in theory it is both. But the wise man will say in practice, "It depends upon myself."—"The Changed Life." BEING confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. — PHIL. I: 6.

Noiseless Growth.

O not think that nothing is happening because you do not see yourself grow, or hear the whirr of the machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child. . . . The higher the structure, the slower the growth. The lowest forms of animal life develop in an hour; the next above these reach maturity in a day; those higher still take weeks or months to perfect; but the few at the top demand the long experiment of years. If a child and an ape are born on the same day, the ape will be in full possession of its faculties and doing the active work of life, before the child has left its cradle. . . . Foundations which have to bear the weight of an eternal life must be surely laid. Character is to wear forever; who will wonder or grudge that it cannot be developed in a day?

To await the growing of a soul, nevertheless, is an almost divine act of faith. How pardonable, surely, the impatience of deformity with itself, of a consciously despicable character, standing before Christ, wondering, yearning, hungering to be like that. Yet one must trust the process fearlessly, and without misgiving. The "Lord the Spirit" will do his part.—"The

CHANGED LIFE."

How shall we escape if we neglect so great salvation? — HEB. 2:3.

Neglect.

TO neglect is to cut off the only possible chance of escape. From the very nature of salvation, it is plain that the only thing necessary to make it of no effect, is neglect. Hence the Bible could not fail to lay strong emphasis on a word so vital. It was not necessary for it to say, How shall we escape if we trample upon the great salvation, or doubt, or despise, or reject it? A man who has been poisoned only need neglect the antidote, and he will die. It makes no difference whether he dashes it on the ground. or pours it out of the window, or sets it down by his bedside, and stares at it all the time he is dying. He will die just the same, whether he destroys it in a passion, or coolly refuses to have anything to do with it. It may be mere carelessness or apathy. Nevertheless, neglect is fatal. He cannot escape, because he will not. As a matter of fact probably more deaths, spiritually, are gradual dissolutions of the second class, rather than rash suicides of the first. - "NAT-URAL LAW IN THE SPIRITUAL WORLD."

BLESSED are your eyes, for they see: and your ears, for they hear. - MATT. 13:16.

Seeing Eyes and Hearing Ears.

THERE is a sense of sight in the religious nature. Neglect this, leave it undeveloped, and you will never miss it. You simply see nothing. But develop it, and you see God. And the line along which to develop it is known to us. Become pure in heart. The pure in heart shall see God. Here, then, is one opening for soul culture, - the avenue through purity of heart to the spiritual seeing of God.

Then there is a sense of sound. Neglect this and leave it undeveloped, and you never miss it. You simply hear nothing. Develop it, and you hear God. And the line along which to develop it is known to us. Obey Christ. Become one of Christ's flock. "The sheep hear his voice, and he calleth them by name." Here, then, is another opportunity for the culture of the soul, a gateway through the Shepherd's fold to hear the Shepherd's voice. - "NATURAL LAW IN THE SPIRITUAL WORLD."

I WAS afraid, and went and hid thy talent in the earth... Take therefore the talent from him. — MATT. 25:25, 28.

The Unused Talent.

HERE are fishes that have had to pay a terrible forfeit for having their abode in dark caverns. Nature has taken her revenge upon them, — she has closed up their eyes. . . . If any man take his talent and hide it in a napkin, although it is doing him neither harm nor good, apparently, God will not allow him to have it. Although it is lying there rolled up in the darkness, not conspicuously affecting any one, still God will not allow him to keep it any more than nature would allow the fish to keep their eyes. . . . In the parable the man's crime was simply neglect, - "thou wicked and slothful servant." It was a wasted life, — a life which failed in the holy stewardship of itself. Such a life is a peril to all who cross its path. . . . It is significant to notice that it was the man who had only one talent who was guilty of neglecting it. . . . These who have abundant store sow with a lavish hand. Our temptation as ordinary men is not to sow at all. The interest on our talent would be so small that we excuse ourselves with the reflection that it is not worth while. It is those who belong to the rank and file of life who need this warning most. - "NATURAL LAW IN THE SPIRITUAL WORLD."

HE satisfieth the longing soul, and filleth the hungry soul with goodness.—Ps. 107:9. Ye will not come to me, that ye might have life.—John 5:40.

Unsatisfied Longing.

THE amount of spiritual longing in the world,
— in the hearts of unnumbered thousands
of men and women in whom we should never suspect it; among the wise and thoughtful; among
the young and gay, who seldom assuage and
never betray their thirst, — this is one of the most
wonderful and touching facts of life. — "PAX
VOBISCUM."

"I PROTEST that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." These are the words of Mr. Huxley. The man does not live from whose deeper being the same confession has not risen, or would not give his all to-morrow, if he could "close with the offer" of becoming a better man. . . . Without being "turned into a sort of a clock," the end can be attained. Under the right conditions it is as natural for character to become beautiful as for a flower; and if on God's earth there was not some machinery for effecting it, the supreme gift to the world would have been forgotten. This is simply what man was made for. — "THE CHANGED LIFE."

COME unto me, all ye that labor and are heavy laden, and I will give you rest. — MATT. II: 28.

True Rest.

TWO painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the The second threw on his far-off mountains. canvas a thundering waterfall, with a fragile birch-tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. . . . Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, "My peace." . . . Rest is not a hallowed feeling that comes over us in church, . . . it is the repose of a heart set deep in God. It is the word of the man who says with Browning, "God's in his heaven, all's well with the world."—"Pax Vo-BISCUM."

Take my yoke upon you, and learn of me, . . . for my yoke is easy, and my burden is light. MATT. II: 29, 30.

Yokes.

ID you ever stop to ask what a yoke is for? Is it to be a burden to the animal that wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A voke is not an instrument of torture: it is an instrument of mercy. . . . And vet men speak of the yoke of Christ as if it were slavery, and look upon those who wear it as objects of compassion. . . . The mistake has arisen from taking the word "yoke" here in the same sense as in the expressions "under the yoke," or "wear the yoke in his youth." But in Christ's illustration it is not the *jugum* of the Roman soldier, but the simple "harness" or "ox-collar" of the Eastern peasant. . . . And what was the burden? Not some special burden laid on the Christian, but simply human life, the general burden that all must carry from the cradle to the grave. . . . The weight of a load depends on the attraction of the earth. But suppose the attraction of the earth were removed? A ton on some other planet, where the attraction of gravity is less, does not weigh half a ton. Now Christianity removes the attraction of the earth, and this is one way in which it diminishes men's burdens. — "PAX VOBISCUM."

THESE things have I spoken unto you, that my joy might remain in you, and that your joy might be full. — JOHN 15:11.

How to Obtain Joy.

ID you ever think why Christ spoke the parable of the vine? It was a communication of his secret of happiness. . . . Fruitbearing is the necessary antecedent of joy. It lies partly in the bearing fruit, partly in the fellowship that made that possible. Partly, that is to say, joy lies in the mere constant living in Christ's presence, with all that that implies of peace, of shelter, of love; partly in the influence of that life upon the mind and character and will; and partly in the inspiration to live and work for others with all that brings of self-riddance and joy in others' gain. . . . There is no mystery about happiness whatever. He that abideth in Him will bring forth much fruit; and bringing forth much fruit is happiness. The infallible receipt for happiness, then, is to do good; and the infallible receipt for doing good is to abide in Christ. . . . No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and like all fruits must be grown. Some have never planted one sound seed of joy in all their lives; and others who may have planted a germ or two have lived so little in sunshine that they never could come to maturity. — "PAX VOBISCUM."

But seek ye first the kingdom of God and his righteousness. — MATT. 6:33.

"First!"

CEEK the kingdom of God first. First. Not many people do that. They put a little religion into their lives, - once a week, perhaps. They might just as well let it alone. It is not worth while seeking the kingdom of God unless we seek it first. Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about somehow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of place in a human life is the most miserable thing in the world. There is nothing that requires to be kept in its place as religion, and its place is what? Second? Third? "First." Carry that home with you to-day, - first the kingdom of God. Make it so that it will be natural to you to think about that the very first thing. — "FIRST!"

For the Son of man . . . gave to every man his work. — MARK 13:34.

The Dignity of Labor.

HREE-FOURTHS of our time is probably spent in work. Of course the meaning of this is that our work should be just as religious as our worship, and unless we can work for the glory of God three-fourths of life remains unsanctified. The proof that work is religious is that most of Christ's life was spent in work. During a large part of the first thirty years of his life he worked with the hammer and the plane, making ploughs and vokes and household furniture. Christ's public ministry occupied only about two and a half years of his earthly life; the great bulk of his time was simply spent in doing common, every-day tasks, and ever since then work has had a new meaning. When Christ came into the world, he was revealed to three deputations who went to meet and worship him. First came the shepherds, or working class; second, the wise men, or the student class; and third, the two old people in the temple, Simeon and Anna; - that is to say, Christ is revealed to men at their work, at their books, at their worship. It was the old people who found Christ at their worship, and as we grow older we will spend more time exclusively in worship than we are able to do now. In the mean time we must combine our worship with our work, and we may expect to find Christ at our books and in our common tasks. - "Lessons FROM THE ANGELUS," in Northfield Echoes.

I come to do thy will, O God. — Heb. 10:7.

Doing God's Will.

WISH we could all get into our minds one principle, — What is the end of life? The end of life is not to do good, although many of us think so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, "What is the end of my life?" is, To do the will of God, whatever that may be. Spurgeon replied to an invitation to speak to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God," and he declined. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, - my ambition is to do the will of God, whatever that may be," it would make all lives equally great; because the only great thing in a life is what there is of God's will in it.

The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melanchthon, can have done any more with their lives; and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever it may lead us.—"The

WILL OF GOD."

TEACH me to do thy will. - Ps. 143:10.

How to Know God's Will.

HOW shall we find out God's will? Let me give you this from the fly-leaf of my Testament: First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings, — it is a mistake to think that his will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing; for doing God's will in little things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all. Let me give you the outline of a little Bible-reading: The definition of an ideal life: "A man after mine own heart, who will fulfil all my law." The object of life: "I come to do thy will, O God." The first thing you need after life is food: "My meat is to do the will of him that sent me." The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother." You want education: "Teach me to do thy will, O God." You want pleasure: "I delight to do thy will, O God." And when all is over, "He that doeth the will of God, abideth forever." — "THE WILL OF GOD."

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. — MATT. 16:24. And the disciples were called Christians first in Antioch. — ACTS 11:26.

What is a Christian?

HEARD this definition, the other day, of a Christian man, by a cynic: "A Christian man is a man whose great aim in life is a selfish desire to save his own soul, who, in order to do that, goes regularly to church, and whose supreme hope is to get to heaven when he dies.". . . If there is anything that a Christian is not, it is one who has a selfish desire to save his own soul. The one thing which Christianity tries to extirpate from a man's nature is selfishness. . . . There is one great character in the world that can really draw out all that is best in men. That man was the founder of Christianity. To be a Christian is to have that character for our ideal in life, to live under its influence, to do what he would wish us to do, to live the kind of life he would have lived in our house, and had our day's routine to go through. It would not, perhaps, alter the forms of our life, but it would alter the spirit and aims and motives of our life, and the Christian man is he who in that sense lives under the influence of Jesus. - "What is a CHRISTIAN?"

LOVE suffereth long and is kind. — I COR. 13: 4. Be ye kind one to another. — EPH. 4:32.

Doing Good.

TAVE you ever noticed how much of Christ's life was spent in doing kind things — in merely doing kind things? Run it over with that in view, and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them. "The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! . . . There is a difference between trying to please and giving pleasure. Give pleasure. Lose no chance of giving pleasure. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." - "THE GREATEST THING IN THE WORLD."

BELOVED, let us love one another: for love is of God. — I JOHN 4:7.

Loving One Another.

THERE love is, God is. He that dwelleth in love, dwelleth in God. God is love. Therefore love. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom, perhaps, we do least of all. . . . I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that he has planned for man; and yet, as I look back, I see standing out above all the life that has gone, four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine, and these seem to be the things which alone, of all one's life, abide. Everything else in all our lives is transitory. But the acts of love which no man knows about, or can ever know about, - they never fail. . . . The withholding of love is the proof that we never knew Christ, that for us he lived in vain. It means that -

"I lived for myself, I thought for myself,
For myself and none beside —
Just as if Jesus had never lived,
As if he had never died."
— "THE GREATEST THING IN THE WORLD."

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. — Rom. 13:10.

Fulfilling the Law.

If you love, you will unconsciously fulfil the whole law. And you can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before me." If a man love God, you will not require to tell him that. "Take not his name in vain." Would he ever dream of taking his name in vain if he loved him? "Remember the Sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfil all these laws regarding God.

And so if he loved man, you would never think of telling him to honor his father and mother. He could do nothing else. It would be preposterous to tell him not to kill. You would only insult him if you suggest that he should not steal, — how could he steal from those whom he loved? It would be superfluous to beg him not to bear false witness against his neighbor. If he loved him, it would be the last thing he would do. And you would never dream of urging him not to covet what his neighbors had. He would rather they possessed it than himself. . . . This is Christ's one secret of the Christian life. — "The Greatest Thing in the World."

Love envieth not; love vaunteth not itself, is not puffed up. — I Cor. 13:4.

Two Fruits of Love.

"T OVE envieth not." Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling! The most despicable of all unworthy moods which crowd a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy, — the large, rich, generous soul that "envieth not." And then, after having learned all that, you have to learn this further thing, humility, — to put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even selfsatisfaction. "Love vaunteth not itself, is not puffed up." - "THE GREATEST THING IN THE WORLD."

BE courteous.—I PET. 3:8. Love doth not behave itself unseemly.—I COR. 13:5.

Christian Courtesy.

OLITENESS has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything, - the mouse and the daisy, and all the things great and small that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means a gentle man, - a man who does things gently with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature, cannot do anything else. — "THE GREATEST THING IN THE WORLD."

OUT of the abundance of the heart the mouth speaketh. — MATT. 12:34.

Bad Tempers.

The are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament. And yet . . . no form of vice, not worldliness, nor greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone. . . . In dealing with temper, we must go to the source, and change the inmost nature, and the angry humors will die away of themselves. Souls are made sweet, not by taking the acid fluids out, but by putting something in, - a great love, a new spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. . . . Will-power does not change men. Time does not change men. Christ does. Therefore, "Let that mind be in you which was also in Christ Jesus." Some of us have not much time to lose. This is a matter of life or death. - "THE GREATEST THING IN THE WORLD."

THOUGH he were a Son, yet learned he obedience by the things which he suffered. — HEB. 5:8.

Practising Love.

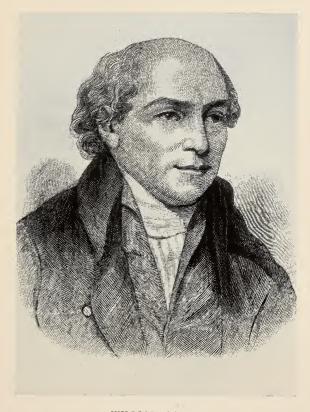
Is not life full of opportunities for learning love? Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. Nothing else. What makes a man a good man? Practice. . . . If a man does not exercise his arm, he develops no biceps muscle; if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fibre, nor beauty of spiritual love.

What was Christ doing in the carpenter shop? Practising. Though perfect, we read that he learned obedience, and grew in wisdom, and in favor with God and man. Do not quarrel with your lot in life. Do not complain of its neverceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. That is your practice,—the practice God appoints you; and it is having its work in making you patient and humble and generous and unselfish and kind and courteous.—"The Greatest Thing in the World."



NOVEMBER WITH OLD-TIME SAINTS.





WILLIAM CAREY.

November.



The Practice of the Presence of God.

TE walks as in the presence of God who converses with him in frequent prayer and communion: that runs to him in all his necessities; that asks counsel of him in all his doubtings; that opens all his wants to him; that weeps before him for his sins; that asks remedy and support for all his weakness; that fears him as a judge, reverences him as a lord, obeys him as a father, and loves him as a patron. . . . In your retirement place thyself in God's presence, and behold him with the eye of faith; and let thy desires actually fix on him, as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing. For when thou hast placed thyself before him, and kneelest in his presence, it is most likely all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence. . . . Every return of the heart in these intercourses is a going to God, an appearing in his presence, and a representing him present to thy spirit. And this was long since by a spiritual person called "a building to God a chapel in our heart." . . . In the midst of the works of your trade, you may retire into your chapel, your heart; and converse with God by frequent addresses and returns. - "Holy Living and Dying," Sec. III. The Third General Instrument of Holy Living; or the Practice of the Presence of God.

For who is this that engaged his heart to approach unto me? saith the Lord. — JER. 30:21.

Our Engagedness of Heart in Approaching unto God.

WE may consider the passage before us as highly expressive of the true manner in which the service of God must be undertaken if we would render it acceptable to him, or useful to us.

Among the heathen it was usual to form a conjecture of the good or the ill success of the application to their deities, from the state in which the entrails of the offered victims were found; and nothing was considered a more fatal omen than its wanting a heart. Their worship, we are well aware, was folly and delusion; but in this instance it may serve to illustrate the subject before us, which is, the absolute necessity of the

heart being engaged in religion. . . .

This implies a preparation of heart for religious duties. Ezra "prepared his heart to seek the law of the Lord and to do it," to disengage his mind from vain imaginations, from worldly thoughts, from everything, in short, foreign to the spirit of religion. By a diligent perusal of a portion of the Word of God, we are prepared to approach him; by hearing him when he speaks to us, we are fitted to speak to him. He who rushes into the presence of the Most High without solemn deliberation, without reflecting on the weighty and serious nature of such an undertaking, can with little propriety be said to have "engaged his heart."— "Complete Works of the Rev. Robert Hall, A. M."

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Heb. 9:14.

Purification of Conscience.

TE cannot "serve the living God" without this preparatory purification of conscience. If our guilt is uncancelled, - if the love of sin is not dethroned, — the service of the knee and the lip is hypocrisy. "If we regard iniquity in our hearts, the Lord will not hear us." Cherishing what he hates, all our offerings are an abomination to him; and we can no more stand in his holy presence than the dry stubble can stand before a flaming fire. He who has an evil conscience flees from the face of God, as did Adam in the garden. Nothing but the blood of Christ, applied by the Holy Spirit, can remove the sinner's guilty fear, and enable him to draw nigh to God in the humble confidence of acceptance through the Beloved.

The service of the living God must flow from a new principle of life in the soul. The divine Word must be the rule of our actions. The divine will must be consulted and obeyed. We must remember that God is holy and jealous of his honor. The consideration that he is everywhere and sees everything, and will bring every work into judgment, must fill us with reverence and godly fear. — "LIFE AND SERMONS OF

CHRISTMAS EVANS."

A DEVOUT man, and one that feared God, . . . and prayed to God always. - ACTS 10:2.

Extracts from Brainerd's Journal.

L ORD'S DAY, April 25. — This morning I spent about two hours in secret duties; was enabled to agonize for human souls.

June 30. - Spent this day alone in the woods in fasting and prayer. . . . Spent almost the

whole day in prayer incessantly.

Jan. 3. -. . . I find that I do not, and it seems I cannot, lead a Christian life when I am abroad, and cannot spend time in devotion. Christian conversation, and serious meditation. as I should do. Those weeks that I am obliged now to be from home, in order to learn the Indian tongue, are mostly spent in perplexity and barrenness, without much sweet relish of divine things; and I feel myself a stranger at the throne of grace for want of more frequent and continued retirement. When I return home and give myself to meditation, prayer, and fasting, a new scene opens to my mind.

June 28. - Spent the morning in reading several parts of the Holy Scripture, and in fervent prayer for my Indians. About nine I withdrew to my usual place in the woods, and there en-

joved some assistance in prayer.

Dec. 19. - Spent a great part of the day in prayer to God for the outpouring of his Spirit on my poor people. . . . And blessed be God, I had much freedom, five or six times in the day, in prayer and praise. - EDWARDS'S "LIFE OF

BRAINERD."

I WILL come in to him, and will sup with him, and he with me. - REV. 3:20.

The Excellency of Communion with God.

THIS is the excellency of communion with God, to make the soul like him. There is a twofold assimilation or conformity of the soul to God, the one perfect and complete, the other imperfect and in part. Perfect assimilation is the privilege of the perfect state, resulting from the immediate vision and perfect communion the soul has with God in glory. "When he shall appear, we shall be like him, for we shall see him as he is." Perfect vision produces perfect assimilation; but the soul's imperfect conformity to God in this world is wrought and gradually carried on by daily communion with him. And as our communion with God here grows up more and more into spirituality and power, so, in an answerable degree, does our conformity to him advance. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." All sorts of communion among men have an assimilating efficacy; he that walks in vain company is vainer than he was before; and he that walks in spiritual, heavenly company, will be more serious than before. But nothing so transforms the spirit of a man as communion with God. Those are most like God that converse most frequently with him. — "CHRIST KNOCKING AT THE DOOR."

THE water that I shall give him shall be in him a well of water springing up into everlasting life. - JOHN 4: 14.

"Christ Liveth in Me."

THE Spirit of God is given to all true saints to dwell in them, as his proper lasting abode; and to influence their hearts as a principle of new nature, or as a divine supernatural spring of life and action. The Scriptures represent the Holy Spirit not only as moving and occasionally influencing the saints, but as dwelling in them as his temple, his proper abode and everlasting dwelling-place.

So the saints are said to live by Christ living in them. Christ by his Spirit not only is in them, but lives in them; so that they live by his life; so is his Spirit united to them as a principle of life in them; they do not only drink living water, but this "living water becomes a well or fountain of water" in the soul, "springing up into spiritual and everlasting life.". . . The light of the Sun of righteousness does not only shine upon them, but is so communicated to them that they shine also, and become little images of that Sun which shines upon them; the sap of the true vine is not only conveyed into them as the sap of a tree may be conveyed into a vessel, but is conveyed as sap is from a tree into one of its living branches. The Spirit of God being thus communicated and united to the saints, they are from thence properly denominated from it, and are called spiritual. - "A TREATISE CONCERN-ING RELIGIOUS AFFECTIONS."

SEARCH the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. - John 5:39.

Search the Scriptures.

TEARCH the Scriptures as a person digs for a mine, or searches for some hidden treasure. The word "Bible," or "book," is well applied to the Holy Scriptures, because it is the book of God, written by him; that is, by his order, and by those who were inspired by him for that end; and vet, of all the writings in the world, these are the most neglected! God has condescended to become an author, and yet people will not read his writings. There are very few that ever gave this book of God, the grand charter of salvation, one fair reading through; though we profess to have assented to the truth of the Scripture, as our Lord said, in them we think we have eternal life, yet most read them as they would a proclamation, a romance, a play, or novels, that help only to bring them to the devil, but choose not to read God's book, which is to be our guide to glory; they are they, says Christ, which testify of me. Lord God, convert and change our heart.

However, this was spoken only in reference to the Old Testament, and certainly shows us that Christ is the hid treasure in that field; yet as there are equal proofs of the divinity of the New Testament, the word "Holy Scriptures" includes both. - "Memoirs of Whitefield."

PRAY without ceasing. — I THESS. 5:17.

Praying Always.

IRECTION 5. Maintain always a praying frame, a temper of mind ready to converse with God. This will be one way to keep all praying graces ever ready for exercise. Visit him therefore often and upon all occasions, with whom you would obtain some immediate communion at solemn seasons of devotion, and make the work of prayer your delight, nor rest satisfied till you find pleasure in it.

What advantages and opportunities soever you enjoy for social prayer, do not neglect praying in secret; at least once a day constrain the business of life, to give you leave to say something

to God alone.

Take frequent occasion in the midst of your duties in the world to lift up your heart to God. He is ready to hear a sudden sentence, and will answer the breathing of a holy soul towards himself, in the short intervals or spaces betwixt your daily affairs. Thus you may pray without ceasing, as the apostle directs, and your graces may ever be lively. Whereas, if you only make your addresses to God in the morning or evening, and forget him all the day, your heart will grow indifferent in worship, and you will only pay a salutation with your lips and your knees, and fulfil the talk with dull formality. — "A Guide to Prayer."

SEEK, and ye shall find; knock, and it shall be opened unto you. - MATT. 7:7.

Importunity in Prayer.

HOW great a thing, how marvellous, a godly Christian's prayer is! How powerful with God. . . . Upright Christians pray without ceasing; though they pray not always with their mouths, yet their hearts pray continually, sleeping and waking; for the sigh of a true Christian is prayer. . . . None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience. It is a great matter, when in extreme need, to take hold on prayer. I know whenever I have earnestly prayed, I have been amply heard, and have obtained more than I prayed for; God, indeed, sometimes delayed, but at last he came. . . . God often, as it were, hides himself, and will not hear; vea, will not suffer himself to be found. Then must we seek him; that is, we must continue in prayer. When we seek him, he often locks himself up, as it were, in a private chamber; if we intend to come in unto him, then we must knock, and when we have knocked once or twice, then he begins a little to hear. At last, when we make much knocking, then he opens and says, "What will ye have?" "Lord," say we, "we would have this or that." "Then," says he, "take it unto you." In such sort, we must persist in praying and waken God up. — "TABLE TALK OF MARTIN LUTHER."

As a bird that wandereth from her nest, so is the man that wandereth from his place. — Prov. 27:8.

On Attending One's Own Church.

HOOSE for your stated pastor . . . one whom you are likely to hear with most pleasure and advantage. Entreat the Lord, who knows better than you do yourself, to guide you where your soul may be best fed; and when your choice is fixed, you will do well to make a point of attending his ministry constantly; I mean at least at the stated times of worship on the Lord's day. I do not say that no circumstance will justify your going elsewhere at such times occasionally; but I think the seldomer you are absent, the better. . . . Especially, I would not wish you to be absent for the sake of gratifying your curiosity to hear some new preacher, who you have, perhaps, been told is a very extraordinary man. . . . Unsettled hearers seldom thrive; they usually grow wise in their own conceits; they have their heads filled with notions; acquire a dry, critical, censorious spirit; and are more intent upon disputing who is the best preacher than upon obtaining benefit to themselves from what they hear. If you could find a man, indeed, who had a power, in himself, of dispensing a blessing to your soul, you might follow him from place to place; but as the blessing is in the Lord's hands, you will be more likely to receive it by waiting where his providence has placed you, and where he has met with you before. --"THE SELECT WORKS OF THE REV. JOHN NEW-TON," VOL. I.

SET your affections on things above.— Col. 3:2.

Seeking Blessings in Religious Duties.

NDEAVOR in every duty to raise thy affections nearer to heaven... Come then, kneel down in secret or public prayer, with hope to get thy heart nearer to God before thou risest up. When thou openest thy Bible, or other book, hope to meet with some passage of divine truth, and such blessing of the Spirit with it, as will give thee a fuller taste of heaven. When thou art going to the house of God, say, "I hope to meet with somewhat from God to raise my affections before I return; I hope the Spirit will give me his presence, and sweeten my heart with those celestial delights. I hope Christ will "appear to me in that way, and shine about me with light from heaven.". . . When the Indians first saw that the English could converse together by letters, they thought there was some spirit enclosed in them. So would bystanders admire, when Christians have communion with God in duties, what there is in those Scriptures, in that sermon, in this prayer, that fills their hearts so full of joy and so transports them above themselves. Certainly God would not fail us in our duties if we did not fail ourselves. Remember, therefore, always to pray for your minister, that God would put some divine message into his mouth, which may leave a heavenly relish upon your spirit. — "THE SAINT'S EVERLASTING REST."

BLESS me, even me also. — GEN. 27: 34. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them. — NUM. II: 26.

The Prayer of One Kept Away from God's House.

ORD, thy servants are not pro-church, and I am here staying at home, de-ORD, thy servants are now praying in the tained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. Eldad and Medad, though staying still in the camp (no doubt on just cause), yet prophesied as well as the other elders. Though they went not out to the spirit, the spirit came hence to them. Thus never any dutiful child lost his legacy for being absent at the making of his father's will, if at the same time he were employed about his father's business. I fear too many at church have their bodies there, and their minds at home. Behold in exchange, my body here and heart there. Though I cannot pray with them, I pray for them. Yea, this comforts me, I am with thy congregation, because I would be with it. — "GOOD THOUGHTS IN BAD TIMES."

EXAMINE yourselves, whether ye be in the faith; prove your own selves. — 2 COR. 13:5.

Self-examination.

THE affections are the pulse of the soul. If we would know its state, we must observe how that pulse beats. How do I stand affected to sin? Do I dread it as most dangerous, loathe it as most odious, and complain of it as most grievous? Or do I make light of it? Which lies the heavier, the burden of sin, or the burden of affliction; and of which am I the most desirous to be relieved? What do I think of Christ? Do I love him and prize him as the fairest among ten thousand? Or hath he in mine eyes no form nor comeliness, and is he no more than another beloved? How do I stand affected to the word and ordinances? Are God's tabernacles amiable to me, or are they despicable? Am I in God's service, as in my element, as one that calls it a delight? Or am I in it as under confinement, as one that calls it drudgery? How do I stand affected to good people? Do I love the image of Christ wherever I see it, though it be in rags, or though not in my own color? Do I honor them that fear the Lord, and choose his people for my people in all conditions? Or do I prefer the gayeties of the world before the beauties of holiness? How do I stand affected to this world? Is it under my feet, where it should be; or in my heart, where Christ should be? By such inquiries we may come to know our own selves. - "Com-MUNICANT'S COMPANION."

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. - LUKE 10:27.

A Divided Heart.

IT is a most awful thing to have a divided heart. Had we ten thousand hearts to give, they would be less than the excellent Majesty deserves. Take care of a divided heart; keep up a sharp and perpetual contest. I am God's by creation, by preservation, by redemption, and sanctification. Paul says, "I pray God, your whole body, soul, and spirit" (what have we else?) "may be preserved blameless."

A half-way profession is perfectly prohibited by the Word of God. Thanks be to God for those who are *decided*. The world expects nothing from you; if they have given you up, all the better. . . . Some are in a happy state; they live high, they are spiritually minded. God occupies their minds; they live in heavenly places. God so send you into this paradise, that you may have too far to go to coalesce with the world!

What shall I do with people who are half for Baal, and half for God? They know so much of religion that they are spoiled for the world; such can't go clean into the world as others can. They don't go very often to a playhouse, - only now and then, as a rarity. God keep me from the devil's rarities! What a mercy to be wholly dedicated to God! I defy any to be too much dedicated, or to get too far from the world. -"SELECT THOUGHTS ON RELIGIOUS SUBJECTS."

This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them. — HEB. 10:16.

Prayer for True Obedience.

NTER with me, O God, into that better covenant, which is established on better promises. It is still our part to keep thy holy commandments, but it is graciously thine to put these commandments into our hearts, and to write them in our minds, nay, thyself to walk in us and dwell in us,—not only enjoining, but enabling and disposing us to do thy will, and crowning all with this blessed declaration,—that our sins and our iniquities thou wilt remember no more. What thou didst at one time grave on tables of stone, and hast graven on the tablets of an outward revelation, do thou now grave on the fleshly tablets of my heart. . . .

Be thou throned in supremacy over all my affections; and let not other gods, the idols of an earthly affection, lord it over me. Spiritualize the whole of my obedience. . . . O my God, I bring my heart, I submit it, I make it over to thee. Take it such as it is, and make it such as it should be. Surely if I am willing to be sanctified, and thou art willing to sanctify, there can be no let or obstacle in the way of my reunion with God. . . . Incline me to walk not in some ways only, but in all the ways which the Lord my God hath commanded. Let mine be an unreserved and unexcepted obedience. — Chalmers's "Scripture

SABBATH READINGS."

THY will be done in earth, as it is in heaven.

— MATT. 6: 10.

Doing God's Will.

THE kingdom of God which is within us consists in our willing whatever God will sists in our willing whatever God wills, always, in everything, and without reservation; and thus his kingdom comes; for his will is then done as it is in heaven, since we will nothing but what is dictated by his sovereign pleasure. . . . If we sincerely loved the will of God, and only this, we should change our earth into a heaven. We should thank God for everything, - for evil as well as good from his hand. O my God, what do I see in the course of the stars, in the revolutions of the seasons, in the events of life, but the accomplishment of thy will! May it also be accomplished in me and may I love it! May it sweeten and endear all events to me! May I annihilate my own, to make thy will reign in me! For it is thine to will and mine to obey! . . . Blessed are they who are stripped of everything, even their own wills, that they may no longer belong to themselves. . . . Happy are they indeed who can bear their sufferings in simple peace and perfect acquiescence in the will of God.

O Lord, take my heart, for I cannot give it; and when thou hast it, O, keep it, for I cannot keep it for thee; and save me in spite of myself,

for Jesus Christ's sake.

Go ye into all the world, and preach the gospel to every creature. - MARK 16:15.

The Great Commission.

UR Lord Jesus Christ, a little before his departure, commissioned his apostles to Go, and teach all nations, or as another evangelist expresses it. Go into all the world and preach the gospel to every creature. This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception or limitation. . . . It seems as if many thought the commission was sufficiently put in execution by what the apostles have done; that we have enough to do to attend to the salvation of our own countrymen; and that if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them. It is thus that multitudes sit at ease, and give themselves no concern about the far greater part of their fellow sinners, who to this day are left in ignorance and idolatry. . . . All Christians ought heartily to concur with God in promoting his glorious designs. . . . Many can do nothing but pray; ... but we must not be contented, however, with prayer, without exerting ourselves in the use of means for the obtaining of those things we pray for. . . . If persons were to devote a portion, suppose a tenth, of their annual increase to the Lord, . . . there would not only be enough to support the ministry of the gospel at home . . . but to defray the expenses of carrying it into the heathen world.

OF all that thou shalt give me, I will surely give the tenth unto thee. — GEN. 28:22.

On Giving a Tenth.

HE main question is, What proportion of a man's yearly income is to be devoted to pious uses? And now let it not seem a "hard saving" if I tell you that a tenth part is the least that you can bring under a solemn dedication to the Lord, for whom in one sense we are to lay out our all. A farthing less would make an enlightened and considerate Christian suspicious of his incurring the danger of sacrilege. . . . Since there is a part of every man's revenues due to the glorious Lord, and to purposes of piety, it is not fit that the determination of what part it must be should be left to such hearts as ours. . . . If the Lord himself, to whom thou art but a steward, has fixed on any part of our usual income for himself, certainly a tenth will be found the least that he has called for. . . . It is but reasonable that the great God who with a seventh day is owned as Creator, should with a tenth part be acknowledged as the possessor of all things. . . . But let the demand of "liberal things" grow upon you; a tenth I have called the least; for some it is much too little. Men of large incomes, who would not "sow to the flesh, and of the flesh reap corruption," may, and often will, go beyond this proportion. Some rise to a fifth, and the religious Countess of Warwick would not stop at anything short of a third. - "Essays to Do Good."

GODLINESS is profitable unto all things, having promise of the life that now is, and of that which is to come. — I TIM. 4:8.

Religion Promotes Our Secular Interests.

I DO not pretend that piety bears into the church the cornucopia of worldly wealth, to pour down showers of gold on all who court her smiles and bend to her sway; but still there is a striking tendency in her influence, to improve our worldly circumstances.

It certainly prevents those vices which tend to poverty. Penury is often the effect of vice. How many have hurled themselves and their families from the pinnacles of prosperity to the depths of adversity, by a course of wicked and profligate extravagance! Multitudes have spent all their substance, like the prodigal son, upon riotous living. Pride has ruined thousands, and indolence its tens of thousands. It is an observation of Franklin, "that one vice costs more to keep than two children." Religion is the most economical, and sin the most expensive, thing in the world. How much do the drunkard, debauchee, Sabbathbreaker, and frequenters of theatres, pay for their sinful gratification!

And then it not only prevents the vices which tend to poverty, but enjoins and cherishes the virtues which lead to prosperity. It makes a man industrious; is not this the way to wealth? It renders him sober; does not that tend to advance our fortune? It enforces a right improvement of time; surely this is advantageous to every one. It prescribes frugality, which tends to increase.

THOU therefore endure hardness, as a good soldier of Jesus Christ. — 2 TIM. 2:3.

The Christian Life a Warfare.

S the whole life of the Christian is a conflict with the world and the powers of darkness, a conflict within and without, the kingdom of God in this world must appear as militant, and must make its way by conflict; so that often in the Holy Writ the calling of the Christian is compared to that of military life, and the Christian is represented as the soldier of his Lord. This image was very clear and familiar to the first Christians. . . . To this the beautiful words refer in the epistle of Ignatius to Polycarp: "Strive to please him in whose service you are fighting, for from him you will receive the pay. Let none of you prove deserters." Augustine frequently makes beautiful use of the same comparison. . . . He says in a sermon: "Compare thyself with a soldier; when thou art standing in the service, bearing the mark of thy commander, thou canst with full confidence perform thy service. But when thou bearest it out of service, the mark will not only be of no use for the service, but thou wilt be punished as a deserter. . . . Tertullian writes, when exhorting Christians to steadfastness under persecution: "Even in peace soldiers learn by labor and heavy tasks to endure war, since they are always under arms, perform their exercise in the open field, and dig trenches. Therefore, ve blessed ones, regard all your hardships as exercise for your powers of body." - " MEMORIALS OF CHRISTIAN LIFE IN THE EARLY AND MIDDLE AGES."

Do not ye after their works: for they say, and do not. - MATT. 23:3.

Talkative of Prating Row.

HRISTIAN. — He is known to all that are acquainted with him as Talkative, of Prating Row; and, notwithstanding his fine tongue, he is a sorry fellow. . . . He talketh of prayer, of repentance, of faith, and of the new birth; but he knows only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor. There is neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God better than he. He is the very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, "A saint abroad, and a devil at home." His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with, his servants, that they neither know how to do for or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him, for fairer dealings they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. — "PILGRIM'S PROGRESS."

I was afraid, . . . and hid thy talent in the earth. . . . His lord answered and said unto him, Thou wicked and slothful servant. — MATT. 25: 25, 26.

One-talented People.

THE most insignificant people must not through indolence and selfishness undervalue their own influence. Most persons have a little circle of which they are a sort of centre. Its smallness may lessen their quantity of good, but does not diminish the duty of using that little influence wisely. Where is the human being so inconsiderable but that he may in some shape benefit others, either by calling their virtues into exercise, or by setting them an example of virtue himself? But we are humble just in the wrong place. When the exhibition of our talents or splendid qualities is in question, we are not backward in the display. When a little self-denial is to be exercised, when a little good might be effected by our example, by our discreet management in company, by giving a better turn to the conversation, then at once we grow wickedly modest - "Such an insignificant creature as I can do no good"-"Had I a higher rank or brighter talents, then indeed my influence might be exerted to some purpose." Thus under the mask of diffidence we justify our indolence, and let slip those lesser occasions of promoting religion which, if we all improved, how much might the condition of society be raised! - "PRACTICAL PIETY."

THOU openest thy hand, and satisfiest the desire of every living thing. — Ps. 145:16.

Trusting God for Daily Bread.

7HO considers these words with sufficient care, and practically draws from them the right conclusions? The hand of God being my chief provision and storehouse, is it not a shame to be anxiously careful for anything? Has the Lord all things in his hand? Then surely I shall receive what he has for me; none will be able to withhold it. Faith has always a free access to the treasures of God, who is never wanting. Christians, says Luther, have their treasure in such a high place, even in God, that no thief can rob them; and they are sure to have enough in God. Though the Lord should try them with want for a little while, yet he relieves them in due season; their bread shall fall from heaven rather than they shall be left without it. "You need not," says Christ, "seek these other things; they shall be brought to you, if you only abide in me." If this does not comfort and strengthen us, nothing else will. Many rely on their ample worldly stores; but, if they had true faith, this would be their confidence and joy, that God has engaged to supply all their need. If the Lord is pleased to bestow on his servants any expression of his bounty, they are thankful; but if he withholds what they ask for, they learn cheerfully to submit. - BOGATZKY'S "GOLDEN TREASURY."

ALTHOUGH the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. — HAB. 3:17, 18.

The Impoverished Saint Rejoicing in God.

BSERVE, I entreat you, how calamitous a circumstance is here supposed, and how heroic a faith is expressed. . . . You see, he puts the sad case of having neither fruit nor corn nor flesh; . . . so that it is really as though he said, "Though I should be reduced to so great extremity as not to know where to find my necessary food, though I should look round about me on an empty house and a desolate field, and see the marks of the divine scourge where I had once seen the fruits of God's bounty, yet I will rejoice in the Lord!". . . Methinks these words are worthy of being written as with a diamond on a rock forever. O that by divine grace they might be deeply engraven on each of our hearts! Concise as the form of speaking in the text is, it evidently implies or expresses the following particulars: that in the day of his distress he would fly to God; that he would maintain a holy composure of spirit under this dark dispensation; nay, that in the midst of all he would indulge in a sacred joy in God, and a cheerful expectation from him. Heroic confidence! Illustrious faith! Unconquerable love! - "SERMONS BY DR. DOD-DRIDGE," VOL. I.

I AM exceeding joyful in all our tribulation. -2 COR. 7:4.

Glorying in Tribulation.

WHAT I owe to the file, to the hammer, to the furnace of my Lord Jesus, who hath now let me see how much good the wheat of Christ is that goeth through his mill, and his oven, to be made bread for his own table. . . . Who knoweth the grace of truth without a trial? O, how little Christ getteth of us, but that which he winneth with much toil and pains! And how soon faith would freeze without a cross! How many dumb crosses have been laid upon my back, that never had a tongue to speak the sweetness of Christ! When Christ blesseth his own crosses with a tongue, they breathe out his love, wisdom, kindness, and care of us. . . . You have heard of my trouble, I suppose. Albeit this honest cross gained some ground on me, . . . yet now, for the encouragement of you all, I dare say it, I dare write it under my own hand, " Welcome, welcome, sweet, sweet cross of Christ." I verily think that the chains of my Lord Jesus are all overlaid with pure gold, and that his cross is perfumed, and that it smelleth of Christ.

Dear brother, weary not of my sweet Master's chains; we are all so much sibber to Christ that we suffer. Lodge not a hard thought of my royal King; rejoice in his cross. Wait on for God's timous 2 salvation; ask not when, or how long. I hope we shall lose nothing of you in the furnace but dross. — "RUTHERFORD'S LETTERS."

¹ More nearly related. ² Seasonable.

Thou wilt keep him in perfect peace whose mind is stayed on thee. — Isa. 26:3. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. — Phil. 4:7. And let the peace of God rule in your hearts. — Col. 3:15.

Peace.

PEACE, perfect peace in this dark world of sin; The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed; To do the will of Jesus, — this is rest.

Peace, perfect peace, with sorrows surging round; On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away; In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown; Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and ours; Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease, And Jesus calls us to heaven's perfect peace.

THERE is no fear in love; but perfect love casteth out fear: because fear hath torment. — I JOHN 4:18.

Four Things to Fear.

OUR things I should fear: God, myself, temptation, and sin. I should fear God for his greatness; self for its infirmity; temptation for its danger; and sin for its defilement. I should fear God with love; myself with caution; sin with hatred; temptation with resolution. The fear of God will take away the fear of man: the fear of self will moderate the love of self; the fear of sin will make watchful against sin; the fear of temptation will be an antidote against temptation. My fear of God should be constant with cheerfulness; of self, constant with trembling; of sin, constant with watchfulness; and of temptation, constant with vigilance. . . . The fear of sin shall fly away, when I am made perfect in holiness, and pass into glory; the fear of self shall cease, when self is put off, and God is all in all; the fear of temptation, when Satan is trodden under my feet; but the fear of God shall endure forever; only the panic is removed, when love is made perfect, and casteth out fear: for the fear of saints, struggling with a body of sin and death, hath torment with it; but there is no torment in the fear of the seraphic hosts, who, with the profoundest awe and reverence before the throne, cover their faces with their wings.— "SOLITUDE SWEETENED."

THERE hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

— I COR. IO: 13.

Of Resisting Temptations.

N TO man is so perfect and holy but he hath sometimes temptations, and we cannot be altogether without them. Nevertheless temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed. . . . Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking. For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight and evil motive, and then consent. And so by little and little our wicked enemy getteth complete entrance, for that he is not resisted in the beginning. And the longer a man is negligent in resisting, the weaker does he become daily in himself, and the stronger the enemy against him. . . . We ought not to despair when we are tempted, but so much the more fervently to pray unto God that he will vouchsafe us help in all our tribulations; for he will surely, according to the words of Saint Paul, make with the temptation a way to escape, that we may be able to bear it. . . . Some are kept from great temptations, and in the small ones which do daily occur are often overcome. — "IMITATION OF CHRIST."

HEAR, ye children, the instruction of a father.
— PROV. 4: I.

Some Good Advice.

TEVER speak anything for a truth which you know or believe to be false. Lying is a great sin against God, who gave us a tongue to speak the truth and not falsehood. . . . Never utter any profane speeches, nor make a jest of any Scripture expressions. When you pronounce the name of God or Christ, or repeat any words of the Holy Scriptures, do it with reverence and seriousness, and not lightly, for that is "taking the name of God in vain.". . . Begin and end the day with private prayer; read the Scriptures often and seriously; be attentive to the public worship of God. Keep yourselves in some useful employment; for idleness is the nursery of vain and sinful thoughts, which corrupt the mind and disorder the life. Be kind and loving one to another. Honor your minister. Be not harsh or unkind to my servants. Be respectful to all. Bear my absence patiently and cheerfully. Behave as if I were present among you and saw you. Remember you have a greater Father than I am, who always and in all places beholds you, and knows your hearts and thoughts. Be frugal in my family, but let there be no want; and provide conveniently for the poor. I pray God to fill your hearts with his grace, fear, and love, and to let you see the advantages of serving him. — Ex-TRACTS FROM SIR MATTHEW HALE'S LETTER TO HIS CHILDREN.

THE heavens declare the glory of God; and the firmament showeth his handiwork. - Ps. 19: I. All thy works shall praise thee, O Lord; and thy saints shall bless thee. - Ps. 145:10.

God Glorified in His Works.

AN there be a more powerful incentive to devout gratitude than to consider the magnificent and delicate scenes of the universe with a particular reference to Christ as the Creator? Every object, viewed in this light, will surely administer incessant recruits to the languishing lamp of divine love. Every production in nature will strike a spark into the soul, and the whole creation concur to raise the smoking flax into a flame.

Can anything impart a stronger joy to the believer, or more effectually confirm his faith in the crucified Jesus, than to behold the heavens declaring his glory, and the firmament showing his handiwork? Surely it must be matter of inexpressible consolation to the poor sinner, to observe the honors of his Redeemer, written with sunbeams, over all the face of the world.

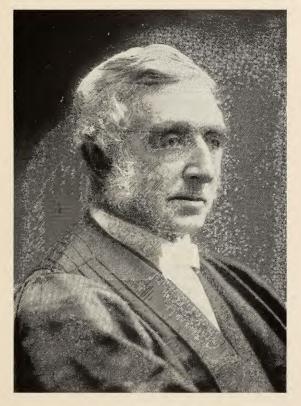
We delight to read an account of the incarnate Jehovah, as he is revealed in the book of Moses and the prophets, as he is displayed in the writings of the evangelists and apostles. Let us also endeavor to see a sketch of his perfections as they stand delineated in that stately volume where every leaf is a spacious plain; every line, a flowing brook; every period, a lofty mountain. - HERVEY'S "MEDITATIONS AND CONTEMPLA-TIONS."

DECEMBER

WITH

THEODORE L. CUYLER.





REV. T. L. CUYLER.

December.



In the morning will I direct my prayer unto thee, and will look up. — Ps. 5:3.

Beginning the Day with God.

VERY day should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveller sets out for the sultry journey by loading up his camel under the palm-tree's shade, and by filling his flagons from the cool fountain that sparkles at its roots, so doth God's wayfarer draw his fresh supplies from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart, that is in love with God, makes its earliest flight, like the lark, towards the gates of heaven. Gratitude, faith. dependent trust, all prompt to early interviews with Him who, never slumbering himself, waits on his throne for our morning orisons. We all remember Bunyan's beautiful description of his Pilgrim's lodging over night in the "Chamber of Peace," which looked towards the sunrising, and at daybreak he "awoke and sang." If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No pressure of business or household duties should crowd out prayer. — "Stirring the Eagle's Nest."

THY words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. — JER. 15:16.

Living on the Word of God.

COME Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts, - with spiced books of fiction and "light reading." Many swallow little else than their daily newspaper. Now all athletic Christians - all those that carry heavy loads, do thorough work, and stand a long pull - are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you; and your daily bread of the Bible must go through the same process. . . . One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day. . . . Every servant of Jesus Christ must recruit his or her strength by reading Christ's words, and thinking about them, by meditation, by prayer, and soul converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away. - "STIRRING THE EAGLE'S NEST."

STRIVE to enter in at the strait gate. — LUKE 13:24.

Entering the Strait Gate.

THERE may be millions in hell who once promised themselves that they would at some time become Christians. "Strive to enter in at the strait gate!" said Jesus Christ. It was to be no child's play. If there be one reading this who honestly desires this new and noble life, I would say to him or her, There are many things to hold you back. The evil one does not go out of human hearts in these days any more willingly than he did in the olden Bible times, and only at the bidding of Christ. Pray earnestly to Christ for deliverance. The world has got its grip on you. Perhaps your intimate associates are unfriendly to religion; they may stare at you, or sneer at your exchanging a frolic for a prayer meeting. Moral cowardice has cheated millions out of heaven. Good resolutions made in your own strength are mere pipe-clay.

You are not a Christian until you have given your heart to Jesus Christ. You must begin to keep his commandments, to resist sin because he hates it, and to do right because he loves it. Quench not the Spirit! Just begin to serve Christ by doing the first duty that comes to your hand. Refuse to do the first wrong thing to which you are tempted; and do this with fervent prayer for divine help. "Strive to enter in at the strait gate: for many will seek to enter in, and shall not be able when once the master of the house is risen up and hath shut to the door." — The

Independent.

STRAIT is the gate, and narrow is the way, which leadeth unto life. — MATT. 7: 14.

The Narrow Gateway.

THY is this gateway to Christian life called V "narrow"? Did Christ mean to say that his power or his pity or his love were limited? No, indeed; for nothing under heaven could be more unlimited than his gracious, loving invitation, "Whosoever will, let him come." He simply meant that his gate was "strait" or narrow because it did not allow perfect latitude of opinion, or utter laxity of conduct. Favorite sins and self-indulgences are contraband at that strait gateway. Pride cannot drive through with its coach and four; sensuality cannot smuggle in its harlots, or its hampers of strong drink; the worldling cannot bring in his worship of Mammon, or the covetous man his greed of lucre; and no self-righteous sinner is permitted to stalk in and assert that he has no need of the righteousness of Jesus Christ.

Hallelujahs and endless thanksgivings to God that the entrance to the true Christian life is just what it is! At the gate we are to give up, and ever afterward we are to take up. At that gate we are commanded to crucify that accursed house-devil, self, that we may have room in our hearts for Christ and for our fellow men. While the broad road leads down to death, the narrow gate leadeth unto life, — to largeness of life, and loftiness of aim, and genuine joys. It brings pardon and peace of mind, and fellowship with Jesus Christ. The man who enters the narrow

COME, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. — JER. 50:5.

Joining the Lord Jesus.

ENUINE conversion unites your heart in clinging faith to the Friend of sinners. When you take the step of confessing your faith before men, you literally and truly join the Lord. You join your weakness to his strength; you join your ignorance to his wisdom, your unworthiness to his merits, your frailty to his enduring might, and your poverty to his boundless wealth. The fair peasant girl who married the emperor of Russia became a sharer of his palace and his crown. When you wed your heart and hand to Jesus, you become a sharer in his kingdom and crown, a joint heir with Christ!

"How soon shall I join the church?" Just as soon as your heart has joined the Saviour.

as soon as your heart has joined the Saviour. Not one minute before that. When God gives conversion, he demands confession. Make the most of your early love. If your heart goes out to Jesus in loving trust, then stand up for him and with him, and, joining your hand to his, take the blessed vows of spiritual wedlock. The whole drift of the Bible is in favor of prompt approach to Christ, prompt trust in Christ, prompt confession of Christ, prompt obedience to his every call to duty. The teaching of the word is, "Whatsoever HE saith to you, do it." But the devil's version reads, "Whatsoever he saith to you, delay it." — "HEART LIFE."

Put ye on the Lord Jesus Christ. — Rom. 13:

The Robe of Righteousness.

THE apostle exhorts every one to "put on the Lord Jesus Christ." This signifies the entire inwrapping and infolding of ourselves in the texture of Christ's imparted righteousness and all-sufficient grace. We walk and we work inside of our clothes. So a true, consistent, useful Christian moves every day inside of that beautiful garment which Jesus has woven for him and wrapped about him. Let us bear in mind that it is a "seamless robe" which the blessed Master provides for us; we must have all of it or none. True conversion is not the patching of a few bright pieces on a decaying and worthless fabric. It is the bestowal of a new robe on the penitent believer. How beautiful it is when washed white by the Redeemer of sinners! How well it wears! I have seen it look brighter than new after forty or fifty years of hard service.

With so complete and comely a robe offered to us, why should so many professors of religion be content with a life that is only a bit of shreds and patches? Certainly no scoffer and no worldling is ever so charmed with them as to come and say to them: "Where did you find that? I want something like it." Inconsistent Christians only disgust the people of the world, and lead them to say, "If that is Christianity, I don't want it; my coat of character is as good as that or better." — The Independent.

THE water that I give him shall be in him a well of water springing up into everlasting life. — JOHN 4:14.

The Well-spring.

HRIST does not offer to be simply an occasional shower of blessings to the faithful believer. He promises to be a living well. In true conversion Christ enters the soul, not as a transient visitor, but as an abiding guest. While there he gives perennial life and beauty and strength to the believer. "Yet not I," says the apostle, "but Christ that liveth in me." And that was the reason why Paul remained a Christian, a Christ's-man, long after the first excitement of the scene at Damascus had passed away. A well was opened in Paul's heart that day, and

its deep, living waters never ran dry.

The Fountainhead of all holy affections, and all generous deeds, and all heroic, self-denying endurances, is down deep in the man's heart; because Christ lives, he lives also. You can no more exhaust the graces of a John Wesley, or a Chalmers, or an Oberlin, than you can pump the Thames dry at London Bridge. When, therefore, we meet a man or a woman who almost never disappoints us, who is always "abounding" in the work of the Lord, who serves God on every day as well as on Sunday, who is more anxious to be right than to be rich, who can ask God's blessing on the bitterest cup,—when we meet such a one, we know that down in the clefts of the soul is Christ, the well-spring.—"Heart Life."

HE shall dwell on high. — ISA. 33:16.

Living up with God.

TRUE conversion is a change of place; it puts a man in a new position towards himself, towards his fellow men, and towards God. While the ungodly build down on the shifting sands, and the shifting structure at last "falls in," the wise man makes his abode up on the everlasting cliffs. His soul does not seek a mere night's lodging there, but goes there to stay. I once climbed up to the magnificent fortress of Salzburg, which overlooks wide leagues of emerald plains with the snowy Tyrolese Alps in the background. It is one of the most enchanting outlooks in all Europe. But while I could enjoy the splendid prospect only for an hour, I found that a hundred or more people were living up there. So it is with a soul that has been redeemed by the blood of Jesus, and has repented of sin, and been regenerated by the Holy Spirit; he has got into a new position, breathes a new atmosphere, and has a new outlook. He lives up with God. This is the true higher life. The morning sun of God's favor shines on him, and at evening-time it is still light. There is such a thing as keeping our heads and our hands busy in all the useful activities of life and yet having our hearts dwelling "in fellowship with the Father, and with his Son Jesus Christ." - The Independent.

IF ye love me, keep my commandments.— JOHN 14:15.

Loving Obedience.

HE child who only obeys his parents from the dread of the rod, or from the bribe of a promised gift, cannot be trusted. My friend, are you only held to the performance of your religious duties by self-interest, or by respect for public opinion, or by the frail withe of churchmembership? Then you are a slave and not a child; the Master cannot trust you, and will not answer for you. Here lies the radical difference between the two sorts of Christian professors. The one class are mere eye-servants. seem to be trying to discover how little they can do, and vet keep up a decent appearance, and squeeze into heaven at last. minimum Christians, and if saved at all they can only hope for a minimum heaven.

On the other hand, obedience prompted by love never limits itself to the exact letter of the obligation. When you pay a note at the bank, you only pay the precise sum on its face; but when you make a gift of affection, the larger you can make it, the better. A hireling looks at his watch impatiently, and when the hand points to six o'clock he gladly flings down his tools and quits work. An artist becomes so enamored with his picture that he is willing to linger until midnight at his easel. . . . Love never murmurs, "Must I do this?" It rejoices to bear burdens for Him who bore the bitter agonies of the cross for our redemption. Love is the foundation of

obedience. — The Independent.

GOLD tried in the fire. - REV. 3:18.

Fire-proof Christians.

A GODLY character is often described in the Bible as "gold." It is the most beautiful of all metals, and a resemblance to Christ is the most beautiful of characters. Brass is a metal of human manufacture, but gold is a divine production; so is genuine godliness. If you are a genuine Christian, my friend, it is because the Holy Spirit has regenerated your heart, and made you a "new man" or woman in "Christ Jesus."

There is too much sham religion in the world, for all is not gold that glitters. Your religion and mine must be tested to prove its solid value. What are our hope and faith worth to us? What impression do we make on other people? How much like Jesus Christ do we look in their keen, scrutinizing eyes? Has our faith any power to sustain us under strong temptations? Can it comfort and cheer us in dark hours? Can it make us submissive under such trials as sickness, bereavement, adversities, and disappointments? The effectual way to prove this is to put us into the furnace. In the third chapter of Revelation we read of "gold tried in the fire"; that is, a faith that will endure the severest test. The apostle Peter, on this same line of thought, says, "The trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." - The Golden Rule.

YE shall be witnesses unto me. — ACTS I: 8.

Witnesses for Christ.

THE strongest argument for Christianity is a clean, courageous, and useful Christian life. Creed is to be interpreted by character and conduct. On the other hand, the severest blows which Christianity has to bear are not dealt by its opponents, but by its professed friends who are false to its teachings and spirit. This puts a tremendous responsibility on every one who claims to be a friend of Jesus Christ. "I call you not bond-servants," says the loving Saviour to us, "for the bond-servant knoweth not what his Lord doeth; but I have called you friends." To this he adds that we are his witnesses. This lynx-eyed world never sees Jesus Christ except in the person of his followers.

It is an infinite privilege to be a friend of the Son of God. It bringeth great blessings; it secureth great promises, and it involves great responsibilities. To us Jesus Christ gives his name. To us he intrusts the interests of his kingdom. Us he makes his witnesses before the world. What sin involves more ingratitude or works more mischief than for Christ's bloodredeemed followers to betray their Lord? The word "traitor" is a hateful word. Brethren, let us never turn traitors to our Saviour. Treason is a hateful thing; let us pray that the love of Jesus may rule in our hearts with such power, and the honor of Jesus be so dear in our eyes, that we may never betray him. — The Independent.

WHOSOEVER will be a friend of the world is the enemy of God. — JAS. 4:4.

Over the Line.

THE Word of God draws a dividing line. Over that line lies the path of self-indulgence, frivolity, slavery to fashion. Over that line God is ignored and often defied. Christ is wounded there and crucified afresh. Over that line the follower of Jesus has no business to go.

Over the line which separates pure piety from the world, the Christian, if he goes at all, must go as a participant in the pleasures of the world, or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian. if you ever attend a convivial party, a ballroom assembly, a theatre, or a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be happier over their cups, or their cards, or their cotillons, if all the elders and the deacons of our church were to come in suddenly among them. Brethren, "the world" don't want you in their giddy and godless pleasures unless you are willing to go all lengths with them. And if you walk one mile with them over the line, they will "compel you to go with them twain." If your conscience yields the "coat," they will soon rob you of your "cloak also." — "HEART LIFE."

Use not liberty for an occasion to the flesh, but by love serve one another. — GAL. 5:13.

Theatre-going.

HAVE a legal right to do many things, which, as a Christian, I cannot do. I have a legal right to attend the theatre. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there; not merely because I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person the yawning maelstrom of perdition. The dollar which I gave at the box office is my contribution towards sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow men. Their blood stains its walls, and from that "pit" they have gone to another pit, where no sounds of mirth ever come. Now, I ask, what right have I to enter a place where the tragedies that are played before me by painted women and dissolute men are as nothing to the tragedies of lost souls that are enacted in some parts of that house every night? What right have I to give my money and my presence to sustain that moral slaughter-house, and by walking into the theatre myself, to aid in decoying others to follow me? - "HEART LIFE."

WINE is a mocker: . . . whosoever is deceived thereby is not wise. — Prov. 20:1.

Danger in the First Glass.

O one is absolutely safe who tampers with an intoxicant. Not only the sting of the serpent, but the subtlety of the serpent is in it. The deception lies in the fact that the habit of drinking will become confirmed before you suspect that it is enslaving you. Every glass of liquor increases the desire for another glass, A loaf of bread, a dish of beef, a draught of milk, satisfy hunger; they do not breed a ravening appetite. This fact makes it so difficult to use wine or brandy without running into excess. A habit of drinking is formed and confirmed before the drinker is aware. . . . You may say, "Every one who drinks liquors does not become a sot." Very true, but every sot drinks liquors; and not one in a million ever expected to become a sot when he began with his champagne or his sherry. Will you run the risk? I would not. The two reasons why I am a teetotaler are that I dare not trust myself, and I dare not tempt others by my example. The most deplorable wrecks are those of men and women who, at the outset, considered themselves perfectly strong and invulnerable. Nothing from the pen of Dickens can surpass the heartrending letter I received from a cultured gentleman (then in an almshouse) tracing all the misery of his life from the first glass he ever drank at a certain hotel. -"STIRRING THE EAGLE'S NEST."

TAKE us the foxes, the little foxes, that spoil the vines.— CANT. 2:15.

Little Sins.

THE character of many a young man is sadly damaged by what he considers small faults. The mistake he makes is in his moral measurements. Little things become great things when they work great mischief. In the West Indies there is a worm that gnaws out the interior of an apparently solid piece of timber, and when a sudden strain is put upon it, it snaps and fills the eyes with a fine powder. Small faults may fracture a whole character.

My friend, do not put a false measurement upon the word "sin." It does not mean only huge offences like profanity or drunkenness, theft or perjury, adultery or murder; it means anything that violates conscience, mars the beauty of your character, damages your usefulness, and hinders honorable success. The word "sin" in the Bible literally means to miss the mark. If you fail to hit the mark of absolute right, a miss is as good as a mile. And then, what if you miss heaven? . . . Instead of trying to whitewash your faults, by calling them only "infirmities" and "weaknesses," you had better label them by their true names of *vices* and *sins*. Everything that is not right is wrong.

I beg you, don't go off fox-hunting in your neighbor's vineyard; look squarely and sharply after the little destructives that threaten the beauty and the fruitfulness of your own vine.—

The Golden Rule.

Doest thou well to be angry? — Jonah 4:4.

A Bad Temper.

NE of the little foxes that work great mischief to Christian character is a bad temper. Pray don't dismiss this as a mere foible or natural infirmity. It is a sin, and of very ugly dimensions, though you may think it small. An irritable temper — whether it explodes like gunpowder, or simmers and stews over a slow fire of sullenness — is a violation of the central, cardinal Christian grace of love. It is a sin against the Spirit of Jesus Christ, and it has an ugly root, for it is born of hatred, which is the very spirit of the devil.

Don't confound the vice of an irritable temper with the virtue of a righteous indignation against wrong; for God himself abhorreth evil. Professor Drummond describes a deadly, venomous snake which he saw in Africa, called the puff adder; it coils itself among the leaves, and resembles the leaves. When you get angry, stop and think whether Jesus Christ or the devil is stirring you up. An irritable temper is not to be condoned as a "natural weakness" or a constitutional infirmity; drunkenness or licentiousness may be hereditary, but they are none the less wicked and destructive.

You can cure a bad temper if you try to, with God's help. One of the kindest and calmest Christians I ever knew, told me that he used to be violently passionate, but he broke his bad temper by resolutely bridling his tongue until he cooled down. — The Golden Rule.

REDEEMING the time. — EPH. 5:16; COL. 4:5.

Two Kindred Sins.

PROCRASTINATION is fatal to success. The Bible injunction to "redeem your time" does not refer to time in general, but to the "nick of time." The text, properly translated, means, "Buy your opportunities." Success in earning money, success in achieving any good undertaking, success in doing anything for your Master, all depends on this seizing of the opportunity.

Never let a duty drift past you. Jesus Christ never lost an opportunity. Procrastination is the worst of thieves, for it steals what never can be restored to us. To-morrow is the fool's paradise; for human souls, it is Satan's doorway to perdition.

Is want of *punctuality* a sin? Yes, because it often involves a violation of your word, and is an acted falsehood. It also involves a serious wrong to other people. You may recall Washington's answer to his secretary, who excused his want of punctuality by saying that his watch was out of order: "Then you must get another watch, or I another secretary."

Tardiness and carelessness in keeping engagements may be regarded as *small* faults, but they are things that hinder one's success; and you most remember that most failures in this world are not caused by other people, but by the people

For the love of money is the root of all evil. — I TIM. 6:10.

Concerning Money.

ONEY is a large word, because it fills a large space every day in the thoughts of people, both rich and poor, and because it makes a large provision for all the necessaries of life. It procures those things that none of us can do without. The desire to get money is a universal instinct; it is a legitimate desire; there is no sin in possessing money; the real sin comes in when money possesses us. It is the "love of money that is the root of all evil," because it breeds detestable selfishness, and hardens the heart towards God and our fellow men. The Bible thunders out tremendous warnings against those who "will be rich," who make wealth the chief object of their desire.

These things being true, how shall a Christian regard money? I would answer that you should regard it just as you regard your time, or your health, or your talents, or your influence; you should look at it as a trust. You are stewards of Jesus Christ for everything you have; and you ought to see his image and superscription on every dollar you possess.

Money is power; in these days it is a prodigious power for Jesus Christ, and for human welfare. I shall never forget a remark made to me by the Christian millionaire, Charles Pratt, founder of "Pratt Institute." He said: "I never got real happiness out of my money till I began to do good with it." — The Golden Rule.

THE younger son . . . wasted his substance. -LUKE 15:13.

Economy.

CONOMY is a rather old-fashioned word, and not very popular in these days. Extravagance is the raging sin of the times. From the national government which spends more than it receives, down to the farmer who wastes more than his family eats, we are the most wasteful nation on the globe.

Economy is not — or ought not to be — a matter of niggardly penuriousness, but a high moral principle. You have no right to spend what you do not have, or what is not in sight. I beg you to strike for an honest independence, so that, although you wear a coarse coat, you are not ashamed to look any man in the face.

Keep out of debt as you would keep from the devil. It is the horrible slavery that drives sleep from the eyes and peace from the mind, and sometimes drives to despair and disgrace. Debt has destroyed more than one Christian character. "The borrower is the slave to the lender." Face hard work, face a scanty purse, face the sharpest self-denial, face anything rather than be ashamed to face any fellow creature. "Owe no man anything but love."

How are you going to save money? By practising a selfish stinginess? No! Regulate your outgo by your income. Cut down false expenses. Never mortgage to-morrow to pay for to-day. —

RENDER unto Cæsar the things that are Cæsar's. — LUKE 20: 25.

Christian Citizenship.

IN a republic every voter is a ruler; and the only solid basis of good government is the individual conscience which seeks to know what is right and dares to do it. The ballot is infinitely more than a privilege; it is a solemn trust; and the man who fails to use it, or who uses it carelessly or corruptly or wickedly, is guilty of treason to his country.

Next to the sin of voting wrongly is the sin of not voting at all. What right have thousands of reputable citizens, who stay away from "primary meetings" and from the polls, to complain of mischievous legislation, or the election of corrupt officers and lawmakers? The neglect of suffrage by those best calculated to exercise it is one of the gravest of our national perils. The more the ignorant and worthless rush into politics, the more have cultured and intelligent citizens pushed out; and dearly has the commonwealth paid for this criminal neglect of the first duty of citizenship. Next to Christ comes country.

One of the most serious dangers is the tendency of so many people to divorce their religion from their politics. Their moral make-up seems to be divided into two separate compartments: on Sunday they worship God in their church; during the week they worship a party creed. Politics is not to them a matter of sacred duty; it is a game to be played at, and conscience goes under

the table. — The Independent.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.—I Pet. 4:12.

Fiery Trials.

A TRUE Christian life is pretty well described by the definition of a verb in old-fashioned grammars: it signifies "to be, to do, and to suffer." How to be a disciple of Christ Jesus, and what a disciple ought to do, have been admirably discussed. But there are many Christians who belong to the large class of sufferers. One is suffering from sickness; another from a sharp bereavement; another from poverty; another from some sore disappointment. Jesus Christ has a vast school in which he gives instructions and administers discipline; the very word, "disciple," signifies a little scholar. His ripest and most royal scholars are often made such by an expensive education.

Beloved Christian, "think it not strange concerning the fiery trial." That is the way in which God has dealt with his own from the days of Abraham and Joseph and Daniel and Paul, and the two sisters at Bethany, clear down to this

day.

Jesus Christ takes a world of pains in the making of a first-class Christian. . . . Before our Master's eye there is an ideal of what you and I ought to be, and if he can correct our faults, and develop our graces, and increase our influence for good, and make us better Christians, he does not hesitate to use sharp instruments. "Whom I love I chasten." — The Golden Rule.

AND he shall sit as a refiner and purifier of silver. — MAL. 3:3.

Refining the Gold.

HE Master has a great many "places for his gold, where he refines it." May you not be in just one of those places now? If so, then it is the best place for you. . . "There is One," said Walter Scott's noble Jeanie Deans, "who kens better what is for our gude than we ken oursels." God discovers sometimes even in the true Christians an alloy of self-will or pride or worldly ambition or cowardice or some other besetting sin, and then they require the "fining-pot" or the furnace.

Our Master often employs adversity as a purifier and a refiner of character. A keen winter kills off the vermin; even thus does our heavenly Father permit wintry seasons of affliction to kill

off certain kinds of besetting sins.

Many of my readers may be wondering why a loving God permits them to suffer so, or why they are called to endure so painful trials. Don't wonder. Don't worry. Don't rebel. A chemist who is purifying silver keeps the crucible over the fire until he can see his own face reflected in the bright, clear metal as if it were a mirror. My friend, when Jesus Christ, who "sitteth as a refiner," can see something of his own image reflected in your conduct and character, then you are ready to be moulded into the beauty of holiness and the richest usefulness. Hot furnaces often make the brightest Christians. — The Golden Rule.

BE not therefore anxious for the morrow: for the morrow will be anxious for itself. — MATT. 6:34. (R. V.)

The Sin of Worrying.

7ORRY is not only a sin against God; it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work seldom hurts us: it is worry that kills. . . . This perverse spirit of worry runs off and gathers anticipated troubles, and throws them into the cup of mercies, and turns them to vinegar. A bereaved parent sits down by the new-made grave of a beloved child, and sorrowfully says to herself, "Well, I have only one more left, and one of these days he may be taken away; and if he dies, my house will be desolate and my heart broken." Who gave that weeping mother permission to use that word "if"? Is not her trial sore enough without overloading it with an imaginary trial? If she would see a living child yet spared to her, to be loved and enjoyed and lived for, instead of having two sorrows, she would have one great possession to set over against a great loss.

If your children gather round your table, enjoy them, train them, trust them to God, without racking yourself with a dread that the little ones may sometime be carried off by scarlet fever, or the older ones may be ill married or fall into disgrace. — "God's Light on Dark Clouds."

FREELY ye have received, freely give. — MATT. 10:8.

Be Charitable.

SALLY out from your comfortable home on a wintry night, well equipped with a basket of provisions, a bundle of warm clothing, and a Bible in your pocket, — and direct your way to that obscure alley in which that sick bread-winner and his suffering family are hungering for food and still more for sympathy. It is a hard place to find. But the piercing cold has found it; poverty has found it; disease has found it; fevers or consumption have entered that rickety door already. Now unload your cargo of charity. Bring out the woollen jacket for that shivering lad; it warms him at once, but it sends a warmer glow also into your own heart when the lad floods you with his thanks. Now help that ghastly father to take the medicine you have brought him; slip your greenbacks into the hand of that pale wife and tell her what to do for that cough. As you look around that wretched room, how ashamed you are that you ever utter complaints in your own wellfurnished home! Now open your Bible and read the fourteenth chapter of John to the listening group; and as you go down on your knees, heartily thank the dear Father of all that in his heavenly house are "many mansions," where hungry want and pinching pain never come, and where he will wipe away every tear from our eyes. . . . The mere gift of gold is but a part of Christian benevolence. We must freely give of everything that we have freely received of the Lord. -"STIRRING THE EAGLE'S NEST."

BEHOLD, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men. — LUKE 2:10, 11, 14. Thanks be to God for his unspeakable gift. — 2 COR. 9:15.

"May God's Peace be with You and Your Loved Ones This Christmas Day."

THE Christmas bells are ringing in the brightest day in the Christian calendar. The clock of time will soon strike for the birth of another twelvemonth, when every man will wish his neighbor a "happy New Year." To many it will no doubt be a day of sadness, for it will remind them of the loved ones whom the past year has buried out of their sight; but every genuine disciple of Jesus, every heir of heaven, ought to possess deep and abiding resources of joy, that lie as far beneath the tempests of trial as the depths of the Atlantic are beneath the storms that tear its surface into foaming billows. Every healthy Christian ought to be a happy Christian under every stress of circumstances. — "God's Light on Dark Clouds."

"THE patient mother gently sighed,
And breathed the name of one who died;
Then softly said, 'To her was given
The year's best gift, for she has heaven.'"

¹ Dr. Cuyler wrote these words out of the depths of his own sorrowing heart. Just three months before, on Sept. 30, 1881, his sweet young daughter "passed into the life of the better world."

LORD, what wilt thou have me to do? — ACTS 9:6.

Choosing an Occupation.

"HAPPY is the man who finds what his work is, and does it! To find it is to find our calling, and to do it is to find our highest joy and peace." So wrote the large-hearted and eloquent Dr. Norman Macleod of Scotland, and to these true words I can echo a hearty Amen!... The three most vitally important choices for every young man to make are: a Saviour for his soul, a good wife for his home, and the right occupation for his life.

In selecting your occupation, endeavor first to find out what the Creator made you for. Consult your natural bent and talent. Study yourself; study the leadings of Providence, and pray earnestly for divine direction. . . . Having decided on a calling, don't be ashamed to begin at

the bottom and work like a beaver.

However crowded may be the legal and other professions, I am confident that the one line of business that is not overdone is good preaching. No man is so absolutely certain to find employment as the earnest, soul-loving, truly consecrated minister of Jesus Christ; and he need not wish to change thrones with an archangel. . . . Of the host of young Christians only a small number may enter a pulpit; but all may serve Jesus Christ in their calling, however humble it may be. In choosing your business, aim higher than to make a living; aim to make a life worth carrying up to the judgment-seat of Christ. — The Golden Rule.

DAY by day. — EXOD. 29:38; LUKE 11:3.

Living a Day at a Time.

THE coming year will have three hundred and sixty-five days in its calendar, but really will have only one working-day, and that is called "To-day." That is all you will be accountable for; none but a fool lives in to-morrow. Serve your Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry to-day's duties with to-morrow's worries piled on the top of them. Take short views, and never try to climb walls until you get to them, or to cross a bridge until you reach it. Begin every day with Jesus Christ, and then, keeping step with him, march on to duty over the roughest road that lies before you, and in the teeth of the hardest head wind you may encounter.

"My times are in thy hands," and they could not be in better hands. Our times are in our allwise and all-loving Father's hands, both for control and for concealment. He takes care of us, and yet we cannot tell just what to-morrow or the next year will bring forth. For one, I am

glad of it. So let us sing, -

"Keep thou my feet; I do not ask to see The distant scene; one step enough for me."

— The Golden Rule.

I WILL arise and go to my father. — Luke 15: 18.

Hard Times.

The often hear complaints of "hard times," - a stringency in the money markets, dullness of trade, and depression in business. This state of things prevents warm-hearted Christians from giving money for religious purposes, and is often an excuse for another sort of Christians to cheat their Master. They do not curtail in their luxuries, but they cut down their benevolent contributions. But there are worse things for a Christian than dull trade, diminished salary, or small profits. It is hard times for him when he gets but few glimpses of his Bible, and tries to keep his soul alive on novels and newspapers. The times are "hard" with him when he neglects his closet, and prefers to spend an evening in a social frolic or the theatre rather than in his prayer meeting. The times are hard with one that has not a single scheme of benevolence on hand, or a single seed sown and sprouting in Christ's vineyard, or a single human soul to feel grateful to him. In short, it has been a hard year for every Christian that has been backsliding from Christ and the path of duty.

If any reader of this feels that he or she has been running behind badly during the year now closing, I would say to such a one, "Down on your knees, and beg your offended Saviour to forgive you." Begin the opening year with a fresh, straight start to Jesus Christ. — The

Golden Rule.

Go your way, and his disciples and Peter. — MARK 16:7.

"And Peter."

THERE is a prodigious significance in these two words, "and Peter." Among all the eleven he was the one especially to be notified, not merely because he was the foremost spokesman for the band, but because he had been under a cloud. Jesus was soon to see all the disciples together, and to speak "peace" to them. He desired to see Peter immediately, and to speak to him a compassionate pardon. Happily has it been said that "one of the first offices of the risen Saviour was to wipe away the tears of a true penitent. . . . What a mercy it is, brethren, that you and I are not the slaves of an unrelenting taskmaster, but the servants of a compassionate Saviour, who does not deal with us after our sins, nor reward us according to our denials of him!

Jesus Christ keeps open doors for penitent backsliders. To the lukewarm as well as to those who have fallen into open, flagrant sin, the inviting voice is, "Remember whence thou art fallen, and repent, and do thy first works." My friend, if you have grown cold in heart, and indolent in duty, if prayer has become a penance, and the world has eaten out your love of the Master, don't go hunting amid the rubbish of memory for a lost religion. Give up the old "hope" and seek a better. . . . If Peter sinned grievously, he repented deeply, and worked grandly, and fought gloriously. — The Independant.

LET us search and try our ways, and turn again to the Lord. — LAM. 3:40.

"Taking Stock."

"take account of stock" to find out what their assets are worth. This is a good process for a Christian to employ. What progress have you made during the past twelvemonth? How much good have you done? What soul have you tried to lead to Christ? What bad habit have you conquered? Is your love for Jesus and your zeal up to blood-heat? Then write under the record of the past year, "Hitherto hath the Lord helped me," and resolve to make the next year yield a still larger dividend. If you do not advance, you will go back; there is no standing still in the Christian life.

Let the coming year be one of more fervent prayer. Growth in the Christian life is no more possible without prayer than eyesight without light. While you pray for what you need most, do your own part to bring about the answer. Work with the Holy Spirit, never against him. It is mockery to pray for what you are not earnestly working to obtain; a farmer might as well pray for a wheat crop without putting in a plough. Aim also at a deeper spirituality; a shallow religion brings no joy to yourself, and no good to others. All growing Christians are hungry feeders on their Bibles; hem every morning with a stout seam of prayer and God's Word; then the day will not ravel out into frivolity and failure. — The Golden Rule.

Vow, and pay unto the Lord your God. — Ps. 76:11.

How to Meet the New Year.

BEGIN the new year with a solemn promise to your conscience and your Master that you will take a new departure. Some people sneer at promises, and point to the ease and frequency with which they are often broken.

But every fruit-tree issues its "promissory notes" in white blossoms every May; no blossom, no fruit. At the marriage altar wedlock is built upon a solemn vow. Admission into the church is accompanied by a covenant, and the cardinal feature of the Christian Endeavor Society is its pledge. To make your pledge effective during the coming year, you should re-enforce it with fervent prayer and constant watchfulness over yourself. A pledge without the Holy Spirit's power behind it is a rope of sand to an anchor of straw. Open the Bible to the seventh verse of the fiftieth chapter of Isaiah, and lash your promise fast to these glorious words. Then promise will become performance.

On the last afternoon of a certain year, I met a gentleman who had never entered a prayer meeting in his life. I said to him, "My friend, suppose that you and I take a fresh start for God, and make next year a better one." That very evening he came into our meeting, and within a week he was a converted man. . . . Let us march into the New Year with locked step and our colors flying. — The Golden Rule.







INDEX OF AUTHORS.

							PAGE
Alden, Mrs. G. R.	•	•	•	٠	•	•	212
Baxter, Richard							345
Bickersteth, Edward	H.						360
Boardman, George I							207
Bogatzky, C. H. Vor							357
Bonar, Andrew							231
Bonar, Horatius							xiv
Bottome, Margaret							230
Brainerd, David							338
Brooks, Phillips							224
Bunyan, John .							355
Bushnell, Horace					٠.		223
,							9
Carey, William .			•				351
Chalmers, Thomas							349
Chapman, J. Wilbur							213
C1 1 T2 ' T2							33
Cuyler, Theodore L.							367
							5 ,
Doddridge, Philip							358
Drummond, Henry							299
· · · · · · · · · · · · · · · · · · ·							-))
Edwards, Jonathan							340
Evans, Christmas							337
							337
Fénelon							350
Finney, Charles G.					1.		205
Flavel, John .							
Fuller, Thomas.							346
,							343
Gladden, Washington	n						229
Gordon, Adoniram J		1					- 6-

INDEX OF AUTHORS.

Hale, Sir Matthew .							PAGE
		•	•	•		•	363 218
Hall, John Hall, Robert	•	•			•	•	210
Hall, Robert Havergal, Frances Ridle	•		٠		•		336 65
Unry Motthey	-y .	•				•	05
Henry, Matthew .	•					•	347
Hervey, James	•			•		•	364
Hill, Rowland	•	•			•	•	348
James, John Angell .	•						252
James, John Angen .	•	•	•	•	•	•	3 5 3
Kempis, Thomas à .							362
Krummacher, Friedrich							215
221 4111114011011			Ť	·	•	•	3
Luther, Martin							343
· ·							313
Macduff, J. R							22I
McChevne, Robert Mur.	rav						202
McGaw, James A. P.							210
McKenzie, Alexander							204
Macleod, Norman .							225
Mather, Cotton .							
Meikle, James							
Meyer, Frederick Brothe	erton		1				133
Miller, J. R							
Moody, Dwight L							267
More, Hannah							356
Mott. John R.							211
Müller, George					•		214
						•	i
, , , , , , , , , , , , , , , , , , ,							
Neander, August .			۰				354
Newton, John							344
							0
Parker, Joseph							217
Phelps, Austin							20I
Pierson, Arthur T							216
Proudfit, Alexander .							216 206
Robertson, Frederick W.		١.					228
Rutherford, Samuel .					•	•	359
C1							
Shipton, Anna	•		•	•	•	•	208
Smith, Hannah Whitall	•	. '	•	•		•	227

INDEX OF AUTHORS.

								PAGE
Somerset, Lady Her	nry	۰		٠				220
Speer, Robert E.								203
Spurgeon, Charles I	Hadd	on						101
Studd, C. T			•	۰			۰	219
Taylor, Jeremy .								335
Trumbull, H. Clay								
				•				
Vaughan, Henry	۰		•		•	•	٠	xv
Watts, Isaac .								342
Wells, Amos R.								
Whitefield, George								341
TTT::: 1 T7 T7								226



				PAGE
Abiding in Christ Every Mo	oment			8
Absence from Week-night S	Services			124
Acquaintance with God .				169
All Things Working Togetl	ner.			193
Alone with God				3
"And Peter"				395
Anointing for Service .				285
Anonymous Lies				49
Ask All to the Glory of Go	d .			19
Asking and Receiving .				18
Asking and Receiving .				213
Assurance				276
Attempt Great Things .				183
				ŭ
Bad Temper, A				382
Bad Tempers				330
Be Charitable				390
Becoming Like Our Associa	tes.			305
Begin with God				xiv
Begin the Day with God .				135
Beginning the Day with Goo	1.			202
Beginning the Day with Goo	1 .			367
Being Good and Doing Goo	d .			174
Being with Jesus				306
Best Time for Bible-study, 7	The.			203
Be Ye Holy				175
Book of Life, The				225
Bread-winning				157
Broken Sword, The				281

						PAGE
Castaway, A		•	•	•	•	149
Cause of Unrest, The	,	•	•			40
Causes of Failure		•	•	•	•	147
Cheating Is Stealing.		•	٠	•		229
Choosing an Occupation .		•				392
Christ for Us			•			68
Christ in Me						25
"Christ Liveth in Me".						340
Christ or the World — Wh						69
Christ Our Example and C						172
Christ Our Example in Pra						15
Christ Our Pattern in His	Com	passi	on			22I
Christ Put On						104
Christ's Appointments .						245
Christ's Cup						160
Christ's Dependence on the	е Но	ly Sp	oirit			179
Christ's Words		,	•			303
Christian Citizenship .						386
Christian Courtesy						329
Christian Endeavor New Y	ear's	Mes	sage	, A		36
Christian Life a Warfare,						354
"Clothes and the King's I			,			93
Concerning Money	Ŭ,					384
Concerning Moral Mountain	in-cli	mbin	g			42
Consecrated Gifts			•			188
Consecrated Patriots .		,				56
Consecration Hymn						67
Controlling Our Thoughts		,	•			154
Counting Our Mercies .		,				91
Courage to Confess Sin .						273
Critical Habit, The						264
Cure for Parsimony, A .						55
Cure for Unrest, A						41
Danger in Delay						83
Danger in the First Glass.			,			380
Day by Day						9
Day's Portion for the Day,	The					239
Definite Prayer						17
Departed Saints Yet Living	<u>r</u> .					112
Despise Not Small Things						293
Devotion Prepares for Duty	v .					249
Devotion richards for Dar.	, .					マノ

Dismits of Labor The							PAGE
Dignity of Labor, The	•	•	•	•	•	•	321
Divided Heart, A . Divine Call for Missionar		rho	•	•	•	•	348
	ies,	ine	•	•	•	•	121
Divine Lamp, The .	•	•	*	•	•	. •	² 47 ₂ 6
Divine Photography.	h.	•	•	•	•	•	
Divine Remembrances, T		•	•	•	•	•	95
Divine Seed, The .		•	•	۰	•	•	14
Do All to the Glory of G		•	•	•	•	•	20
Do We Heed God's Pron		ţ	•	•	•	•	290
"Doe Ye Nexte Thynge"	٠,	•	•	•	٠	•	246
Doing Daily Tasks for G	od	•	•	•	•		251
Doing God's Will .	•	•	•	•	•	•	21
Doing God's Will .	•	• 1	•	•	٠	•	192
Doing God's Will .	•			•	٠	•	322
Doing God's Will .					٠		350
Doing Good	•		•	•		•	325
Doing Things to Be Seen	of N	Aen –					126
Doubtful Amusements						. •	44
Doubtful Amusements							256
Doubtful Things .							152
Drawing Near to God							107
Drawing Near to God in	Praye	er					108
Duty Begins at Home	. ´						230
Dwelleth the Son of God	with	Thee	?				173
							, 0
Early Morning Vision, Th	e						302
Economy							385
Enduring Suffering .							258
Entering the Strait Gate							369
Eventide Prayer .							255
Excellency of Communion	with	h God	I. The	e			339
Extracts from Brainerd's					Ĭ.		338
	,		•	•	•		330
Facing Difficulties .							191
Fainting under Trial.	·	•	•	•	•	•	30
Faith		·		•	•	•	195
Feeding the Perishing Wo	orld	•	•	•	•	•	240
Fellowship and Cleansing	JIIG	•	•	•	•	•	
Fellowship and Service	•	•	•	•	•	•	76 140
Fellowship with Jesus	•	•	•	•	•		140
E. C. 1		•	•	•	•	•	285
Filled with the Spirit	•	•	•	•	•	•	387

Finger-post Disciples							PAGE
Fire-proof Christians	•	•	•	•	•	•	177
	•	•	•	•			376
"First!" Following	•	•	•	•	•	•	320 84
Following Jesus .	•	•	•	•	•	•	278
Forgetting Past Sorrows	•	•	•	•	•	•	155
Forgiving One Another		•	•	•	•	•	28
Forgiving One Another	•	•	٠	•	•	•	97
For the Cure of Disconte	nt	•	•	•	•	•	59 59
For the Cure of Self-cond		•	•	•	•	•	51
Four Things to Fear.		•	•	•	•	•	361
Friendship with Jesus		•	•	•	•	•	260
Fruits Meet for Repentar		•	•	•	•	•	
Fulfilling the Law .		•		•	•		274
running the Law .	•	•	٠	•	•	•	327
Gain of Giving, The .							186
General Gordon's Mornin	g V	Watch					244
Gift of the Holy Spirit, T	`he						12
Giving for Missions .							I 22
Giving Our Money .							187
"Giving Up" for Iesus							74
Glorying in Tribulation							359
"Go'!"							86
God Glorified in His Wo	rks						364
God-intoxicated Men							182
God's Call							2.19
God's Will and Ours							38
Grace of Humility, The							128
Grace Sufficient .							287
Grace Sufficient . Great Commission, The							351
Growing in Grace .							125
Guidance							194
							7 1
Hard Times							394
Having the Source of Spi	iritı	ıal Life	e wi	thin (Js		115
Heart Purity							261
Heart-searching .							98
Heart Talk with a Discou			ul, .	Α.			62
Heart Talk with a Doubt	ing	Soul,	A				61
Heart Talk with a Tempt							60
Heeding God's Messages							262
Hindering							92

TT: / 1/ D:1-1/								PAGE
Hints about Bible-st Hints about Bible-st		•	٠	•	•	•		82 206
				•	•	•		
Hints about Bible-st	uuy	•	•	•	•	•	•	279
Holiday Sermon, A Holy Spirit for Serv	ica T	`he	•	٠	•	•	•	163
Holy Spirit Glorifyin	ar Ch	niet '	The	•	•	۰	٠	215
How Can We Glori	fy Go	d ?	THE	•	•	•	•	105
How Do You Do?	ry GO	u.	•	•	•	•	•	243
How Our Love for	Chris	· Fie N	Measu	red	•	•	•	37
How Shall We Sper					•	•	•	53 295
How to Be Well Gr					•	•		280
			Doci	LITTIC	•	•	•	309
How to Grow . How to Know God's	Wil	1	•	•	•	•	•	
How to Meet the N			•	•	• ~	•	•	323
How to Obtain Joy				•	•	•	٠	
Hungry and Thirsty	Chri	etion	•	•	•	•	٠	319 286
Trungly and Thirsty	CIIII	Stiani	3	•	•	•	•	200
Immoutance of Dubli	. 337.	h:m	The					6
Importance of Publi					•	•	٠	6
Importunity in Pray	er	:		.1 TD1	•	•	•	343
Impoverished Saint	Kejoi	cing	ın Go	oa, 11	ne	•	٠	358
Intercession .		•	•	•	•	•	٠	78
Invest in Souls.	•	•	•	•	•	•	٠	189
Invitation, An .	· D	٠,	•	•	•	•	٠	301
Iron Shoes for Roug	gh Ko	ads	•	•	•	•	٠	265
Jehovah-Jesus, My S							٠	1 59
Jesus Our Example				er			٠	236
Joining the Lord Jes								371
Joy of Full Consecra	ition,	The						120
Keeping Short Acco								27 I
Keeping the Windov								39
King's Appointment	s, The	е						7.5
Knowing God .								103
Knowing Jesus.								2
Law of Habit, The								226
Led by the Spirit								ΙI
Legal Christians								II 205
Lighter of Souls, A								117
Listening to the Kin						à		77

Little Sins								PAGE 381
Living a Day at a T		•	•	•	•	•	•	
Living as We Sing	11110	•	•	•	•	•	٠	0,0
Living on the Word	of G	od.	•	•	•	•		43
Living Sacrifice, A			•		•	•	•	368
Living up with God		•	•	•	•	•	•	138
Love Grows through	Serv	, ino	•	•	•	•	٠	374
Love of Christ, The		8		•	•	•	•	288
Loving Obedience				•	•	•	•	
Loving One Another	r					:	•	375
Loving One Another	r		•	•	•	•	•	326
Loving the Unseen (i	•	•	•	•	307
Loving the Chiscon (011113	-	•	•	•	•	•	307
"May God's Peace	he w	zith '	Von	and V	Vour	Love	А	
Ones This Chri	etma	e Da	X7 21	and .	LOUI	LOVC	u	391
Mean Streaks . Meditation .						•	•	46
Meditation .			Ť	•	•	٠	•	141
Model Prayer, The		•	•	•			•	16
"More Love to Thee	$\dot{\circ}$	hrist	٠,,	•	•	•	•	130
Morning Consecration	n ·	J111151	•	•	•	•	•	xv
Morning Watch, The				•	•	•	•	35
Mutilated Bible, A			•	•	•		•	282
Mathatea Bibie, 11	•	•	•	•	•	•	•	202
Narrow Gateway, Th	ne.							370
Need of Unhurried (unio	n. Th	ne	Ĭ.		•	139
Neglect			,					
New Year's Message	. A	Ĭ				i		.I
Noiseless Growth							•	312
Noiseless Growth Not Attain, but Obta	ain		•	•	•	•		144
Not I, but Christ			•			•	•	148
110t 1, but offist	•	•	•	•	•	•	•	140
Object-lesson, An								143
Of Resisting Tempta	itions	•				·		362
On Attending One's	Own	Chu	rch	Ĭ.	•		Ĺ	344
On Giving a Tenth								352
One-talented People		•	•	•	•	•	•	356
Our Commission		•	•	•	•	•	•	85
			•	•	•	•		204
Our Country . Our Crosses .	•	•		•	•	•	•	257
Our Duty to Perishir	or Mi	llions		•	•	•	•	184
Our Engagedness of				achin	or unit	o Go	d	
Our Father's Busines					guin	.0 0.51	u	88
Our rather a Dusines	00		•		•	•		00

					PAGE
Our Feet for Jesus					72
Our Hands for Jesus .					71
Our Heavenly Home .					165
Our Ideals				v	161
Our Lord's Second Coming					198
Our Mission					116
Our Responsibility for Others					263
Our Silver and Gold for Jesus					73
Our Thoughts					153
Over the Line		•	٠		378
Parable, A					171
Passing by on the Other Side					252
Peace					360
Peaceable Fruit of Chastening					90
Perseverance in Prayer .					214
Personal Experience, A .					136
Personal Experience, A .					284
Poor Excuses					52
Post-mortem Kindnesses .					253
Power of God, The					142
Practical Consecration .					250
Practice of the Presence of Go	od, Th	ne			335
Practice of the Presence of Go	od in	Publi	c Wo	rship	210
Practising Love					331
Prayer, A					151
Prayer, A					217
Praying Always					342
Praying before Others					212
Prayer Calendar, A					79
Prayer for True Obedience					349
Prayer of One Kept Away from	m Go	d's H	ouse,	The	346
Precious Blood of Christ, The					24
Presence of the Lord Jesus, T					7
Progressive Consecration .					70
Promise of the Holy Spirit, T	he				178
Pure Souls and Clean Bodies					23
Purification of Conscience					337
Putting Forth the Sheep .					87
Quarrelling with God about O	ur T	rials			129
Quiet Hour, The					xiii

							PAGE
Reading the Bible int		ur Liv	ves	•			238
Redeeming the Time							190
Refining the Gold	•		•				388
Reflecting Christ							304
Reflecting Jesus							242
Religion Promotes O	ur Se	ecular	Inte	rests			353
Religious Sluggards							123
Religious Sluggards Remembering Our Lo	ord a	t His	Tab	le			96
Renewing Consecration	on						99
Revelation of God, A							209
Revelation of God, A Reverence in Prayer							270
Revivals							289
Robe of Righteousne	ss, T	`he					372
Room for Jesus							277
•							
Sabbath-breaking .							294
St. Bountiful .							54
St. Speakwell							48
Saving and Losing O	ne's	Life			۰		254
Saying "No" .							185
Seal with a Twofold	Insci	ription	n, A				197
Search the Scriptures							341
Secret Communion							208
Secret Prayer .							211
Seeing Beauty in God	l's W	Tord					259
Seeing Eyes and Hea	ring	Ears					314
Seeing Others' Faults	3						47
Seeking Blessings in	Relig	rious	Duti	es			345
Self-examination		•					347
Selfish Religion.							220
Servants of God							218
Seven Rules for Dail	v Li	ving					137
Shining							94
Shut Door, The							235
Sin Breaks Fellowshi	D						109
Sin of Worrying, The							389
Sin Separates from G	bod						272
Sitting at the Feet of	Tesi	18					269
Slander							228
Some Good Advice							363
Soul-winning .							291
Source of Power, The	e						113

Samina in Toom Despina in Jay			PAGE
Sowing in Tears, Reaping in Joy	٥	•	118
Spirit's Proprietorship of Our Bodies, The	•	•	216
Spirit Revealing Jesus, The	•	•	170
Spiritual Devotion	٥	•	106
Spring Cleaning	•	•	150
Standing up for Jesus	•	•	24I
Steeping the Seed	•	•	119
Stillness of Soul		•	4
Straining at a Gnat and Swallowing a Camel		•	I 27
Strength of the Hills, The	•	•	63
Suffering Wrongfully	•		29
Sunday Bicycles			45
"Take Time to Be Holy"			201
Taking God's Name in Vain			297
Taking Part in Public Prayers			298
"Taking Stock"			396
Taking the Bible into the Closet			237
Talkative of Prating Row			35.5
Talking Book, The			IIO
Tempers and What to Do with Them .			156
Temptation			227
Testimony, A			308
That Brother of Yours			57
Theatre-going			379
Three Dwelling-places of the Holy Spirit.		Ċ	283
Thus Cimifornt (Tu- ?	•	•	145
"Till He Come"	٠	•	31
To-day	•	•	10
Transforming Power The	•	•	
Transpires Hidden in the Word	•	•	310
True I ave for Cod's Word	•	•	207
Torre Deet	•	•	III
	•	•	317
True Worship	•	•	114
Trusting God for Daily Bread	•	•	1 58
Trusting God for Daily Bread		•	357
Trusting God's Promises	•	•	196
Twin Angels of God		٠	164
Two Fruits of Love			
Two Kindred Sins			383
Unconfessed Sin			146

TT . T .							PAGE
Unconscious Influence	•	•	•		0	۰	223
Undying Deeds .							
				•			
Unused Talent, The.		•	c	•	0	۰	315
Vine and the Branch, The	е			e	9	۰	22
Waiting Patiently .					e		89
Wandering Thoughts				·		٥	50
Wanted - Peculiar Peopl	le						292
Way Will Be Cleared as							131
Wellesley's Silent Times					9		248
Well-spring, The .					0		37.3
What Have You to Give	?						162
What Is a Christian?							324
What Life-work Shall I	Choos	se?					58
When Jesus Comes .							231
Where Is the Holy Ghos	t?					٠	180
Which Master Do You S							275
Without Spot							176
Witnesses for Christ							377
Word of God, The .							13
Working Out Our Own S	alvat	ion					311
Works Lawful on the Sal	bbath	1		۰			296
Wrath to Come .			•				132
Yokes					•		318

NEW BOOKS.

A Daily Message for Christian Endeavorers.

By MRS. FRANCIS E. CLARK. With introduction by Dr. Clark. Beautifully illustrated. 384 pages. Price, only \$1.00.

This is a book for the Quiet Hour, the Prayer Meeting, and the Birthday. It is three books in one. There is a page for every day in the year filled with the choicest thoughts of the best writers, that will enrich and deepen the spiritual life of every reader. The collection is the result of years of careful reading, and most of the selections will be found peculiarly appropriate for use in prayer meetings. The index of subjects will enable one to find choice quotations on almost any topic. A new feature in books of this kind is the place for birthday entries, space being given under every day in the year. The choicest gift-book of the year.

The Great Secret.

By REV. FRANCIS E. CLARK, D. D. Dainty cloth binding. Price, only 30 cents.

The secret of Health, Beauty, Happiness, Friend-making, Common Sense, and Success, are all explained in "The Great Secret." These articles attracted wide-spread attention as they appeared in *The Golden Rule*, and were so helpful to many, that numerous requests were received for their publication in book form. The secret of life and peace and blessedness is told in such a charming and convincing way, that the reader is swept along to the author's own conclusion; and, as he closes the book, says, "I, too, will 'practise the presence of God.'"

Elijah Tone, Citizen.

By Amos R. Wells. Cloth, illustrated, \$1.00. Paper covers, 25 cents.

This stirring and attractive story by Professor Wells will make a most acceptable gift for that wide-awake boy of yours; and if it interests the boys, you may be sure it will interest the girls. The theme is the nine-teenth century, up-to-date one of Christian citizenshir, the characters are finely drawn, the situations are sufficiently thrilling, and the style so vigorous, that it claims and holds the attention of the reader from the first page to the last. It ought to be in every Sunday School library.

We are headquarters for everything in the way of Christian Endeavor supplies.

PUBLISHING DEPARTMENT.

United Society of Christian Endeavor.

646 Washington Street, Boston, Mass. 155 La Salle Street, Chicago, Ill.

NEW BOOKS.

The Morning Watch.

A book for the Quiet Hour. By Belle M. Brain. Cloth, illustrated. About 400 pages. Price, \$1.00.

Here are 366 diamonds of the rarest color and brilliancy, gems from the heart and brain and hand of the saints of God of all ages. With this book in your possession, you can live for a month and hold daily conversation with Andrew Murray, F. B. Meyer, A. J. Gordon, Francis E. Clark, D. L. Moody, J. R. Miller, and others. They will speak to you from the hours of their richest and deepest experience. If you want to draw near to God, you can have no better help than the daily message from His Word and from His servants that this book will bring you.

Sunday School Success.

By Amos R. Wells. Cloth. Price, \$1.25.

Here is a book that leaves nothing to be desired except the ability to put the plans and suggestions into practice; and they are all so practical that with a little gumption that can be done. Professor Wells is an authority on Sunday school work, and presents his ideas in so masterful a way, that he grips the attention at once. Here is the freshest, most suggestive and inspiring book for Sunday school workers we have ever read. It ought to be in the hands of every superintendent and teacher. A splendid Christmas present for such workers.

Next Steps.

An advanced text-book in Christian Endeavor. By REV. W. F. McCauley. Cloth. 50 cents.

Here is a book for every Christian Endeavor worker. It is by the author of "How" and "Why," which have had so large a sale. It is a storehouse of suggestion. It deals not with theories, but with practical, workable methods. As a statement of Christian Endeavor principles and methods, it is unexcelled. If you want to help some earnest workers, make them a present of this book.

We are headquarters for everything in the way of Christian Endeavor supplies.

PUBLISHING DEPARTMENT.

United Society of Christian Endeavor.

646 Washington Street, Boston, Mass. 155 La Salle Street, Chicago, Ill.





4810 B1

